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HUMAN 70123 PSYCHOLOGY.

AN INTRODUCTION TO PHILOSOPHY.

BEING A BRIEF TREATISE

ON

INTELLECT, FEELING AND WILL.

Dear Sir;— Having sent you, some time ago, a copy of a new book entitled "THE INTELLECT," I now take pleasure in sending you, with my compliments, a copy of "FEELING AND WILL," completing the work. Both parts will hereafter be bound in one volume, under the title of "HUMAN PSYCHOLOGY," the retail price of which will be \$1.75, wholesale price, \$1.25. Hoping the book may meet with your approval, I remain—

Yours very truly,
E. Janes.

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PREFACE.

My purpose in preparing this book has been to furnish something which might be adapted to the use of college classes, and at the same time useful to thoughtful readers in general, who may desire to review the elements of Psychology and Metaphysics, or bring down their acquaintance with these subjects to a more recent period. I was led to see the need of such a work by actual experience in teaching. The existing text-books were unsatisfactory to me for various reasons.

Some are too large for use as text-books, others so small as to give no adequate idea of the extent of the subject. Some are too abstruse and difficult in style and matter, others display no familiarity with the recent, especially the German, literature of the subject. Some are too one-sided, either as giving only the peculiar views of the writers, or as neglecting important parts of the subject. Some are ill-proportioned, some are ill-arranged, some are unsound in doctrine.

In the preparation of the present work, a serious attempt has been made to keep in mind and avoid these defects. I have had the advantage of testing large parts of it by actual experiment with young students of the subject, whose suggestions, generally unconscious, have been valuable to me at many points.

The first part, "The Intellect," has been already before the public nearly a year, and the very favorable opinions which have reached me, from the best sources, encourage me to hope that I have not wholly failed in my purpose, and that the completed work may also receive the approbation of those best qualified to judge. Attention is requested to the following features of the book:—

1. It is small, as all text-books should be; but this brevity is attained, not by leaving out important parts of the subject, or by omitting adequate reference to its literature, but by condensation of style and carefully studied arrangement and proportion of treatment. Yet clearness has been aimed at, equally with condensation; obscurity, prolixity, and abstrusity are alike

out of place in an elementary treatise. Moreover, in treating those parts of the subject which require illustration by examples, but a few of these have been given in each case, selected from the best. A vast mass of such material has been accumulated in the easily accessible and popular works of Carpenter, Maudsley, Ribot, Sully, Taine, etc., not to speak of more special treatises. A text-book should not be burdened with many of these. The teacher can read to the class his own selection of them, and will find new material constantly in current literature.

Thus the book is small enough to be read through by a college class in one term, and yet, I believe, large enough to contain a fair introduction to the study of philosophy, and give the attentive student some idea of the literature of the subject.

2. The arrangement is progressive, beginning with the Senses, advancing to Perception and Consciousness, and thus gradually approaching the metaphysical questions involved in Psychology. The Nature of the Soul and the Mind of the Lower Animals are postponed until the phenomena of Intellect have been studied. How much metaphysics ought to be introduced into an elementary treatise, is one of the most puzzling questions that an author has to deal with. In my view, it is chiefly as an introduction to Philosophy that Human Psychology is an important study. It is the best stepping-stone to Philosophy because it is not merely the science of nerve currents and of the association of ideas, but the science of Mind and its necessary relations. My plan, therefore, has been to join the two in a progressive arrangement, with a little Logic added.

3. Quotations are freely made from the highest authorities of different schools, but none are treated as infallible. The "*Dictata*" from the lectures of Lotze, published after his death and containing his maturest opinions, have been found very valuable. Drbal's "*empirische Psychologie*" has been of great service, though not often quoted. The works of Hamilton, Porter, Spencer, and Bain have, of course, been constantly in my hand.

4. The Historical Sketch, though very brief, is intended to show the

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great fact, that Philosophy is continuous and progressive, and familiarize the student with a few of the greatest names in its literature. A full account of the opinions of great Philosophers would be often too abstruse and always too prolix for such a work, but much is gained if interest in them can be excited, and the way pointed out for further study of them.

5. Far more space than is usual has been given, in proportion, to Feeling and its derivatives, and the Will has been discussed somewhat in detail. In both these departments it is hoped that greater clearness and better arrangement have been attained than in previous text-books.

Due credit has been given for whatever has been borrowed, I believe, except in the case of the Idea of the Comic, which was suggested to me by a friend whose name I am not at liberty to mention. The Theory of Beauty is, so far as I am aware, entirely original; but I well know that unconscious plagiarism is easy and common.

If this book shall be of service in making the study of Philosophy easier and more attractive, I shall feel amply repaid for all my labor.

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they are both of the same essence. seems at first promising. But on reflection we see that it is just as hard to understand how changes in one set of qualities can produce changes or motions in another set of qualities of the same substance, as it is to understand how two distinct substances can operate on one another. Monism, whether it spiritualizes matter or materializes spirit, can afford no real assistance.

The mystery and difficulty may, however, be divided, if not diminished by the reflection that action and reaction between two atoms of matter are just as inexplicable and mysterious as the mutual influence of soul and body. But here we are looking over the boundary of the field of metaphysics, to enter which the present is not a proper occasion. (See Bowne's *Metaphysics*, 113.)

The subject of the immortality of the soul belongs to the science of theology.

THE FEELINGS.

PRELIMINARIES.

I. DEFINITIONS.

1. The term "Feeling" has been discussed already at some length (pp. 59-64). Putting aside its popular and colloquial uses, it means, in psychology, the capacity for experiencing pleasure and pain. "A feeling" is thus a particular experience of this kind, or a particular class of such experiences. But these experiences are so complicated with the various processes of the intellect, and so modified by the various relations,—physical, social, and moral,—in which they occur, and the different occasions,—internal, external, simple, and complex,—which excite them, that the term "The Feelings," with the definite Article, is unavoidably used to denote an extensive range of our mental and social life. It is our present task, therefore, to analyze these experiences, and trace in them the elements of Feeling and of Intellect.

A single caution is perhaps necessary. In speaking of Feeling as mental power, we do not imply that the mind is an aggregate of parts or faculties, mechanically adjusted to each other. (See p. 13.) But rather, the different forms of the mind's activity form an organism, as it were, being means and ends for one another. The three forms or methods of mental activity are inseparable. We are obliged to describe them

separately, but neither pure Intellect, nor pure Feeling nor pure Will can exist.

2. Throughout these discussions the terms Pleasure and Pain have a wide signification; the former means any agreeable feeling, the latter any disagreeable one. It would be well if usage permitted the term Unpleasure, giving us two correlative words, like the German *Lust* and *Unlust*. In the absence of such a convenience, we are obliged to use the ordinary terms, pleasure and pain.

II. NOMENCLATURE.

We call this power of the mind by the name Feeling, and the various products of its activity we call Feelings; but we do not choose this nomenclature because it is perfect or free from objection, but because it is, on the whole, the most convenient, and is already in somewhat general use.

Other names are used by various writers, but they all seem to us to be still more objectionable. Dr. McCosh and others use the title "The Emotions." We object to this that it is commonly and properly used in a narrower signification, which will be explained later on. It is hence an unusual, if not inaccurate, use of language, to speak of Appetite, Desire, *Æsthetic* feeling, Moral feeling, etc., as Emotions, for Emotion is properly used to denote a class of feelings, parallel with these. Again Emotion always means a product, and cannot denote the power of experiencing the feeling; an infelicity which is avoided by saying Feelings and Feeling.

Many American writers use the term Sensibility, in the Singular, for the power, and in the Plural for its products. This word, however, is generally used by English writers in a different meaning, including sensation, and not including the higher kinds of feeling. Thus, Calderwood, in the additions to Fleming's Vocabulary, defines Sensibility as "the capacity

for receiving impressions, belonging to the extremity of the nerves of sensation." It is, besides, a long and awkward word, and is colloquially used in the meaning of "sensitivity."

The term "Susceptibility," used by some, besides being still longer and more awkward, has the disadvantage of having a passive signification, and thus seeming to imply that this power of the mind is receptive only.

III. CLASSIFICATION.

Most writers on this subject deem it necessary to frame a complete classification of the feelings. It is impossible, however, to classify them without cross-divisions. For example, Dr. Thomas Brown divides the Feelings according to time into Retrospective, Immediate, and Prospective; an ingenious and suggestive division. But it obliges him to subdivide each class of feelings, according as they have reference to self or to other persons, and again according as they have or have not moral quality. This complication brings together under one head such incongruous feelings as cheerfulness, wonder, the feeling of beauty and that of the ludicrous. Nothing can be gained by adhering to such a scheme.

Several writers divide the Feelings into Physical, Intellectual, and Spiritual; but many of them may run through the whole three phases, recurring in various combinations. The cross-divisions thus required lead either to absurd combinations like those of Brown, or to a superficial treatment of the subject. The popular names, moreover, by which they are generally designated, are so inexact and vacillating that no classification founded on them can have any value. But it is impossible to restrict these names to definite and accurate use, because of their extremely common colloquial use.

Attempts have been made, especially by Mr. Herbert Spencer



and his followers, to overcome this difficulty by providing a fully descriptive name for each class of feelings, indicating their origin and connection. This method has been carried to an extreme, with great ingenuity, by Mercier, in "Mind" for 1884. It leads to such cumbrous titles as,—“Self-conservative Environmentally-initiated” feelings, and to such vague terms as “Antagonistic Feeling.” This last, for example, is defined by Mercier as “Feeling which corresponds with the relation to the organism of an Agent in the environment which is cognized as actively noxious.” It is also subdivided according as the “noxious agent” is of greater or less power, according as counteraction is or is not elicited, and according to the form of this counteraction when elicited, and its success or lack of success. But these subdivisions have to be reduced, at last, to the common, popular terms, whereupon the division is found to be redundant. Each feeling, fear, for instance, may appear under each particular set of circumstances. Such a classification, however interesting, adds nothing to our real knowledge.

We do not attempt any classification of the feelings, but shall describe them in the order, so far as possible, of their physiological relations. But we shall follow out each class or kind of feeling, when once taken up, through all its forms and implications, so far as seems best. Thus, the discussion of Pleasure and Pain, carried up into the pleasures of the sense of Sight, naturally suggests the theory of Beauty; and the Emotions, or feelings which express themselves in bodily movements, are naturally followed by Laughter, and this by the Idea of the Comic.

IV. FEELING AND SENSATION.

1. It is not easy to draw a distinct line between Sensation and Feeling. The internal or organic sensations (see p. 21), occupy the middle ground between them, and are perhaps the substratum, out of which both are developed. For example, hunger and thirst may be said to be pains, or called sensations which give information of emptiness of the stomach and dryness of the throat.

Physical feeling, again, is usually inseparable from sensation. For example, toothache seems purely a pain; but it is always accompanied with a localizing sensation, more or less accurate, conveying information of its locality, in other words, having an intellectual content. The same is true of nearly all physical feelings.

On the other hand, it is held by many authorities that all sensation is accompanied with feeling, that is, every sensation has an agreeable or disagreeable *tone*. The plain fact that we are not always conscious of this tone, they account for by the theory that our attention is usually fixed on the content of a sensation, owing to the importance of this for our daily life, so that its tone is lost to us. (Lotze, Dictate, Psychologie, § 48.) The fact seems to be that feeling is the primitive form of experience, coming earlier in the individual and also in the scale of terrestrial life, than discriminative sensation.

2. Each class of feelings, as of sensations, has a specific quality of its own, which is incommunicable and indescribable. Pleasure and Pain, as general terms, like "color," do not designate anything actual, but an abstraction from specific pleasant and unpleasant experiences. (Lotze, op. cit., § 48.)

And how certain nerve-changes occasion a state of consciousness known as feeling, is as completely unknown as it is why a certain other state, or change, or motion of a nerve occasions a sensation of light or sound.

3. Consciousness accompanies Feeling, as well as sensation. Without the knowledge of Self, running through all our feelings, like a thread by which they are held together, and without a felt possibility of introspection and analysis by the mind, there is no feeling; just as no sensations or intellectual phenomena are possible without the same accompaniment.

V. FEELING AND INTELLECT.

When we rise into the higher regions of the mind, a parallelism may be noted between Intellect and Feeling.

1. There is a similarity in the resemblances and differences between man and the lower animals. The latter are capable of sensation, perception, memory, and common imagination, but are never known to exercise abstract reasoning, creative imagination, or mathematical deduction. So also they are capable of experiencing pain, hunger, anger, fear, love, hope,—but not sentimental affection, remorse, moral approval, sense of beauty or of the comic. In other words, the lower animals have all those feelings necessarily connected with their limited mental experience, but are incapable of those which depend upon a higher range of intellectual activity.

2. We meet here, too, with the same conflict between opposing schools of psychology. Those writers who derive all the intellectual powers from sensation, and make sensations transform themselves into all the higher intellectual phenomena,—are bound, of course, to treat Feeling in the same way, and make simple feelings of physical pleasure and pain transform themselves into all the most complicated, most elevated, and noblest of this class of human experiences.

On the other hand, those who hold, as we do, that human reason cannot be thus accounted for, must also hold that Feeling is not merely parallel with sensation, but is a function also of the Spirit, entering into its highest manifestations.

PLEASURE AND PAIN.

After these preliminaries we have first to inquire into the nature of Pleasure and Pain themselves, the very basis of all the Feelings. Following our general plan, we shall begin with physical pleasure, and pain or discomfort, and discuss the topics suggested by this, before taking up the special kinds of feeling, such as Emotion, or Desire.

It is not always easy to separate between sensations which have intellectual content, and the feelings with which they are accompanied, constituting what is called their *tone*. If we look at the mid-day sun, the pain of excessive light destroys perception. When we are discriminating two shades of color, we receive no pleasure from either, because the attention is absorbed in the intellectual element of likeness or difference.

Recent investigations have done much, however, to explain the physiological processes which accompany physical pleasure and pain.

PHYSIOLOGY OF PAIN.

All action of a nerve; and hence all sensation, is accompanied by molecular change of the nerve-substance, and so by waste. When the waste becomes excessive, through long-continued or violent stimulation, fatigue, disagreeable feeling, or even pain, results. For example, an extremely loud sound, like a cannon-shot; an excess of light, as when staring at the sun; a biting taste, as of cayenne pepper; a strong smell, as of ammonia; all these are disagreeable, and soon become painful, and deaden the sensibility of the organ involved, showing exhaustion.

Disintegration or disruption of tissue is but a more extreme degree of the same experience. For example, raw mustard on the tongue occasions a disagreeable acrid taste, which soon becomes an acute pain; and on any other part of the skin, it causes, if the contact is continued for some time, acute pain and blistering, which is plainly disintegration of tissue. But pain occurs only in those tissues which are "supplied with cerebro-spinal nerves." The substance of the brain itself, for instance, is not sensitive, and no pain is felt when it is injured or cut.

PHYSIOLOGY OF PLEASURE.

The physiology of Pleasure of the senses is not so easily traced. But it seems to be proved that pleasure occurs when the waste of tissue consequent on molecular change in the nerve-endings is repaired almost or quite as rapidly as it occurs, or else stimulation and repair alternate at very short intervals. For example, a mass of bright color gives pleasure; and, since green tints predominate in nature, the eye has become adjusted to green, and can endure stimulation by that color far longer than by any other. Hence green is said to "rest the eye," to be less fatiguing.

But change from one color to another gives still more and higher pleasure. "The amount of pleasure is probably in the direct ratio of the number of nerve-fibres involved, and in the inverse ratio of the natural frequency of excitation." (Grant Allen, *Physiological Æsthetics*, 25.)

It is important to notice, however, that variety and contrast introduce the intellectual element of discrimination, involving a quite different and higher activity than mere sense-stimulation by a mass of color.

How it is that waste or destruction of nerve-substance appears in consciousness as pain, while alternate waste or repair of nerve-substance appear in consciousness as pleasure, is a mystery on which these investigations throw no light.

PHILOSOPHICAL FORMULA.

But the philosophical content, the real meaning of pleasure and pain, may perhaps be not so absolutely beyond our reach, and attempts have been made to reduce it to a formula.

As to physical pleasure and pain, there seems to be some approach to an agreement among the best authorities upon some form of the following theory;—That pleasure is an accompaniment of those experiences which tend to the preservation or well-being of the sentient organism, and pain a concomitant of those experiences which tend to the destruction or injury of that organism. For obviously the opposite arrangement would tend, on the whole, to the extinction of all sentient life on the earth. Mr. Grant Allen, a disciple of Herbert Spencer, says;—"The human or animal organism may be conveniently regarded as a complicated and delicate machine, specially constructed for self-conservation and the production of like organisms in the future. That it should be so constructed as to correspond with the environment is a condition-*precedent* of its existence at all. Hence every organism, in proportion to the completeness of its adaptation, energetically resists any act which interferes with its efficiency as a working machine; and such interferences are known subjectively as pains." (*Physiological Æsthetics*, 17.)

And Mr. Spencer has said, to the same effect;—"Pleasures are the incentives to life-supporting acts, and pains are the deterrents from life destroying acts." (*Psychology*, I, 284.)

"Pleasure," says President Hopkins, "seems to have been intended as an inducement to the performance of acts which are to have remote consequences of which the agents themselves are often either ignorant or regardless. The pleasure of the child, and of the man too, in eating, and in muscular movement, is the inducement to do that which is necessary for the

up-building of the body, but for which they generally have no care." (Lectures on Moral Science, 61.)

But this theory must meet the difficulty that pleasures, if too often repeated, become injurious to the organism before they become painful; while pains, if not excessive, grow less by usage and habit, and cease to give warning of injury,—instance, the violently noxious taste of tobacco. Mr. Allen recognizes the difficulty as follows. "Pleasure and pain are only the reflex of the actual state of the nerves, and do not necessarily yield any indications of their future state. Hence, actions which will ultimately yield painful sensations, may in their earlier stages be pleasurable, and *vice versa*." (Op. cit. 29.)

Mr. Spencer and his disciple both meet the difficulty by making an exception, and declaring that "in the vast majority of cases . . . whatever is prejudicial or beneficial to the organism as a whole, is generally painful or pleasurable respectively." But in nature the exceptions seem to reach as wide as the rule. Nearly all animals will injure themselves by over-eating when opportunity is afforded them; the pleasures of combat urge many of them to their destruction; in a drought, many animals, when they at last reach the water, will drink themselves to death, if permitted. Pleasure and pain, then, as motives of the physical life, need to be overruled by circumstances or by reason. What Providence does objectively for the brutes, by means of their "environment," is done for man subjectively, by giving him reason and foresight. The formula must recognize this before it can be made universal.

There is a valuable suggestion in Aristotle's definition, that pleasure is action; it is the normal result of proper activity. Lotze has attained a better formula than Spencer's, by reaching it from this side. "Feeling is the consequence and signal of coincidence or conflict between the excitations produced in

us and the conditions of our permanent well-being. Pleasure would then follow every use of our natural powers within the limits of these conditions, and 'unpleasure' every one in conflict with those conditions." (Dictate, Psychologie §47.) Here the necessary limitations are supplied, and this formula has the advantage that it is easily carried up into the higher regions of the intellect, and also into the domain of Ethics, where we learn that the highest good results "from the activity of the highest powers in a right relation to their highest object." (Hopkins, Moral Science, 53.)

Yet we need to notice that the formula is a general one, and that pleasure and pain cannot always be antithetically balanced against each other. Some pains are acute, and some are dull; some pleasures are intense, and others are massive. But there is no necessary opposition or correspondence in their respective origins or natures, answering to this relativity of terms. Acute pain is always the signal of destruction of tissue. If our intensest pleasures were exactly the opposite of acute pains, those activities of the system which are constructive or reconstructive would be the most delightful, and the circulation of the blood, respiration and digestion, would be our greatest physical pleasures. What they really result in, is that massive kind of pleasure called "feeling well," or "exhilaration," and the like, opposed rather to the pains and discomforts of fatigue, dyspepsia, ennui, depression. The converse is also true, that derangement of these functions, especially digestion, produces, not acute pain, but a general tone of feeling, accompanying all one's experience. Thus biliousness produces despondency, dullness, a massive discomfort, pervading the body and affecting the mind. That eccentric and brilliant Divine, Dr. S. H. Cox, declared that he never had known a triumphant Christian death-bed, in a case where the disease was below the diaphragm.

FEELINGS OF THE DIFFERENT SENSES.

A plain distinction exists between the feelings connected with the more ignoble senses, taste, smell, touch, muscular sensation, and sense of temperature,—and, on the other hand, those connected with the senses of hearing and sight. The difference, however, is no greater here than with regard to the intellectual content of sensations. We found that smell, taste, and hearing give no knowledge of the external world; that smell, taste, muscular sensation and sense of temperature cannot be “inlets to the soul” in the same way as sight, hearing, and touch. They cannot convey abstract thought, or furnish means of communication between minds.

Moreover, since the senses of sight and hearing are those through which the intellect is chiefly exercised, in the use of language, the intellect necessarily enters more quickly and perfectly into connection with their objects than with those of the other senses. Again, the direct pleasures of these senses are less intense and absorbing, more refined, and more dependent on culture and attention than those of the other senses. “Every single fibre of the optic and auditory nerves seems capable of differential stimulation, and yields us a distinct and separate impression. Hence, while stimulation and fatigue usually extend over large tracts of the olfactory and gustatory systems, every single fibre of the optic and auditory apparatus, with its connected center, is probably capable of separate pleasure and separate fatigue.” The nerves of sight and hearing are also capable of far more rapid alternations than the others. “There is reason to believe that the optic fibres and terminal organs are repaired, in ordinary cases, seventeen times per second, and those of the auditory nerves thirty-three times per second.” (Grant Allen, *op. cit.*, 97-99.)

IMPORTANCE OF SIGHT.

These facts make clear the intellectual pre-eminence of the sense of Sight, show that the intellect pervades and interpenetrates our sensations of sight in a peculiar way. And this serves to confirm the view that the sense of beauty, which is almost exclusively connected with the sense of Sight, is entirely an intellectual perception and pleasure. Even Grant Allen is obliged to admit that "minute intellectual discrimination is one of the marks that differentiate the Æsthetic Feelings from the other pleasures and pains."

There may be particular experiences in which it is difficult to say whether sense-pleasure or intellectual pleasure predominates. But this gives no confirmation to the theory that all our feelings are only combinations or developments of the feelings of sense. The feelings called social, intellectual, sympathetic, æsthetic, spiritual, cannot be thus dissolved away. We speak of the pain caused by hearing of a friend's death, and also of the pain of a cut or burnt finger. But it is plain that, although both experiences can be brought under our general formula, as being both depressing and injurious to life in the large sense, and hence properly called by the same name of *pain*, yet they have nothing in common in their own nature. Their resemblance consists in the fact that one sustains somewhat the same relation to the social and mental life that the other does to the physical life. We speak of the pleasures of eating, of hearing music, of seeing pictures and landscapes, of reading about noble deeds, of doing good, of loving holiness; but the general resemblance among them, by which we class them all as pleasures, is far less characteristic than their specific differences.

The pain of hunger, the pain of a burn, and the pain of neuralgia, have plainly a very close resemblance. The disa-

greeable feeling of a bad taste or smell, of a discordant sound, of a coarse combination of colors, have an evident resemblance to the positive pains just mentioned. But the feeling one has on witnessing cruelty, or on being cheated, or on learning of a friend's death, or on seeing one's house in flames, all these closely resemble one another, but differ widely from the other classes of feelings, and can never be derived or compounded out of them.

DIGRESSION ON MUSIC.

We have given the pleasures of sight far higher rank than those of hearing. But the art of music, dependent on the sense of hearing, has attained such a wonderful development in recent times that we take brief notice of it here, as a transitional topic between sense-pleasure and *Æsthetics*.

The feeling of music is by some called an emotion; but it does not come within the definition of emotion proper. Nearly all the peculiar effects of music are due to association. An exile in a foreign land weeps on hearing his national air, though it be the liveliest of tunes. 'The plaintive wailing of the bagpipes excites the Scot to martial ardor and courage. "Yankee Doodle," though a British burlesque, arouses no anger, and though an utterly trivial air, excites no contempt, in any American bosom, for long association has made it stirring and patriotic. "America" excites our patriotic ardor now, though originally a Jacobite air, composed to honor the exiled tyrant James. "The Marseillaise" means nothing to us, to the Frenchman it is frenzy. When "program-music" is played, those of the audience who have the "program" exhibit feeling at the right places, the others make mistakes. The fact seems to be,—Music excites the nerves in ways having some general correspondence with its style and rhythm. A lively tune, by its rapid alternations and transitions, causes a kind of tumult of the nerves, which is associated

with joy. A slow tune is of course calming in its effects. The piercing note of a fife must of course affect the nerves differently from the low notes of the pipe-organ. But beyond these things the entire effect of music on the feelings is due to association and culture.

The simple pleasure of music, apart from specific feelings excited by it, depends largely on rhythm, which is also important in poetry, dancing, military evolutions, gymnastic exercises, and other sources of pleasure.

Rhythm gives alternation of stimulation, and hence short intervals of rest and repair to the organs involved, and also satisfies expectation on each recurrence. Hence when the movement is once set up, its mere continuance causes pleasure, and its alteration or sudden discontinuance gives a slight shock, like a "false step" in dancing or marching.

There is here also, evidently, an intellectual element, above mere sense-stimulation, not unlike that involved in contrast of colors. The same principle is, moreover, involved in the pleasure given by single musical tones. Such a tone is pleasant because its sound-waves recur with regularity, and is still more pleasant when compounded of several tones or overtones, giving regularly recurring "beats" or interferences of air-waves, as explained by the science of acoustics. But a single tone, however sweet, soon becomes tedious and unpleasant, because so few nerves are involved that all soon become wearied. And the higher intellectual element of contrast, comparison, and unity, is needed to constitute beauty in any true sense of the word.

ÆSTHETICS.

The science of Æsthetics treats of the nature of beauty, the principles of the fine arts, of criticism, and of taste. The word is derived from a Greek word meaning perception, and so would be expected to apply to all perception through the senses. Kant did so use it in his "Critik of Pure Reason," where "Transcendental Æsthetic" means the metaphysics of sensation. The word is hence in some respects an unfortunate one. Some recent writers have undertaken to reduce it to its ancient or its Kantian meaning, as a help toward reducing all feeling to sense-feeling. Thus Mr. Grant Allen, in his work already quoted, treats at full length of pleasure and pain, and endeavors to show "the purely physical origin of the sense of beauty."

We must, then, guard against supposing that the term, though a convenient one, gives in itself any explanation of the feeling or idea of beauty. We are obliged, indeed, after all, to use the phrase Idea of Beauty to denote the metaphysical side of this mental product.

The word Beauty refers usually to Sight alone among the senses. The objects of the other senses are seldom called beautiful, and then generally in a figurative way. Even in music, some of the most descriptive words applied to it as beautiful are borrowed from sight, such as color, light and shade. Comparatively few natural sounds can be called even agreeable, while a vast variety of natural objects and scenes are beautiful to the eye.

BEAUTY NOT SENSE-PLEASURE.

What, then, is the difference between mere sense-pleasure, occasioned by color, for instance, and the feeling of beauty? We hold that the difference lies in the activity of the intellect, and that in proportion as the intellect is active in relation to beauty, the feeling is elevated and pure.

The lower animals can enjoy pleasure of the senses, even of the sense of sight. Bright and varied colors are agreeable to them. But they have no "Idea of Beauty," no Taste, no perception of ugliness, no feeling of beauty.

The intellectual activity connected with beauty may be said to begin very low down in the scale, with the element of attention. Beauty is not obtrusive upon the very senses, does not force itself on our attention, like a cannon shot or a strong odor. We are obliged to look for it; we have to give it our best attention, or we cannot recognize it, and then it does not exist for us.

A higher intellectual element, essential to real perception of beauty, is found in the power of discrimination. "The vulgar are pleased by great masses of color, especially red, orange, and purple, which give their coarse nervous organizations the requisite stimulus: the refined, with nerves of less caliber but greater discriminativeness, require delicate combinations of complementaries, and prefer neutral tints to the glare of primary hues. Children and savages love to dress in all the colors of the rainbow." (Grant Allen.)

The eyes are restless organs; they perpetually adjust themselves in various ways to their objects; they are the constant instrument of intellectual discrimination; they minister constantly to this intellectual function, which affords a peculiar intellectual delight. Mr. Allen himself seems virtually to admit that this is the true explanation, for he says that in the per-

ception of beauty or ugliness, "as the emotional element [sense-feeling], is weak, it [beauty or ugliness] is mainly cognized only as an intellectual discrimination." (39.)

But there are still higher intellectual elements in beauty. Order, proportion, symmetry, fitness, are called beautiful, and enter, indeed, into nearly all beauty; yet they are purely intellectual relations, not to be attained by sensations, unless the mind be present to compare and abstract those sensations. Again, a geometrical demonstration is often, and correctly, called beautiful, and so may be an argument, legal or metaphysical, a scientific experiment, a mechanical invention.

There is also an element which may fairly be called ethical, sometimes described as "disinterestedness." A beautiful object may be enjoyed by many persons; there can be no monopoly of it. Lotze makes this the peculiar mark of æsthetic feeling, that it is "universal," it is not exhausted by one individual. "The objects of Fine Art, and all objects called æsthetic, are exempt from the fatal taint of rivalry and contest attaching to other agreeables; they draw men together in mutual sympathy; and are thus eminently social and humanizing. A picture or a statue can be seen by millions; a great poem reaches all that understand its language; a fine melody may spread pleasure over the habitable globe." (Bain.)

BEAUTY INTELLECTUAL.

But how is beauty explained or accounted for by referring it to the intellect? We are here thrown back upon the ultimate law or formula that pleasure or happiness results from the proper activity of our powers in a right relation to their appropriate objects. It is the natural function and perpetual effort of intellect to discover unity, to reconcile contradictions, to find resemblances, to classify under wider genera, to reduce all things to a few conceptions or to one; such is the boundless task which the intellect sets itself.

Natural science is the classification of things, reducing them to ever fewer and wider classes, and attempting to show their relation to a few forms or to one. Physical science is the attempt to show that all forces are but forms of one force, and all kinds of matter but a few original sorts or one sort. Mathematical science is the attempt to provide an *organon* by which this can be done, or, what is the same thing, to unravel the necessary judgments contained in the universe, and show them related in a system.

Success, or apparent success, in any part of this endless task gives intellectual pleasure. A reconciliation between two apparent opposites, a discovery of unknown resemblances, a new discrimination, which always involves resemblance, is delightful.

When the matters thought of are trifling, as the sound of two similar words, in the pun, we call it a kind of wit, and are excited to a "sudden glory of laughter."

When the objects are of different rank, as, one physical and the other moral, we have figures of speech, similes and metaphors, always accounted beautiful since the dawn of poetry. When Homer compares a warrior to a lion or a torrent, it is the endless striving and passion of the mind for unity which makes the simile beautiful. And if, in our day, these comparisons have come to seem trivial, it is because so many more important and more perfect unifications have been made possible in the progress of knowledge.

Newton's identification of attraction in the solar system with gravity on the earth, is always considered one of the most beautiful of demonstrations, even by those who have no knowledge of it as a mathematical process. The more recent assimilation of the stars and the earth, by means of the spectroscope, will always be deemed one of the most beautiful of all discoveries.

CONFIRMATIONS.

1. It is a strong confirmation of this theory that it explains many difficulties which have excited much discussion. One such point is the similarity of beauty and some kinds of wit, already alluded to, which has been puzzling to some. The theory helps also to explain the beauty of symmetry, the having two or more sides alike; although the pleasure which this gives is partly accounted for, no doubt, by association, since the human body and nearly all the higher animals, many leaves, etc., are symmetrical. It explains, too, why an admirer or critic of beauty seems to feel within him an ideal, a standard, which nevertheless is not a definite pattern, but an idea of perfection in general, which can never be absolutely realized. Imitation, either of a pattern or an ideal, in itself gives us pleasure. If it is trivial we laugh at it; if it is serious and worthy we call it beautiful; if too long continued it is fatiguing. Imitation evidently exercises in a high degree the comparing and reconciling activity of the mind. This theory seems also to explain why æsthetic feeling is felt to be unselfish and universal. When we find in any object, or interpret into it, any congruity, or attempt at or tendency toward such congruity, with this necessary and universal action of the intellect, we receive æsthetic pleasure, and say "here is something beautiful."

2. Another confirmation of this view is, that it not only rises naturally from sense-phenomena to the grandest and widest conceptions, finding beauty everywhere, but it can advance higher still, to conduct, to moral relations. A beautiful character is one which, among opposing temptations, preserves a rational consistency, a unity wrought out of variety. "We experience the sense of beauty in witnessing the conformity of conduct to a high standard of moral excellence, which excites

in our minds a pleasure of the same order as that which we derive from the contemplation of a noble work of Art." (Dr. Carpenter.)

3. A third confirmation of this theory is that it explains the phenomenon called Ugliness. This, though called the opposite of beauty, does not excite a painful feeling, unless it be in abnormally sensitive natures. Ugliness may sometimes be the expression of hateful moral qualities, and to this point we shall return. But to the intellect it is the inharmonious, the asymmetrical, that which cannot be reduced to unity, that which resists the efforts of the mind. It gives the intellect a shock of failure, of inability to accomplish its end, to realize itself,—a feeling of disappointed effort. And, since beauty is so general in nature and art, its absence gives a shock of disappointed expectation. But no such contrast can be traced between beauty and ugliness as between pleasure and pain, for ugliness is only lack of beauty, while pain is a positive experience of destructive action.

4. A fourth remark upon this view is that it takes up into itself many partial views which have proved, each by itself, quite inadequate. Such are the views that beauty consists in unity, in variety, in order, in fitness or adaptation, in usefulness, in harmony, in rhythm, in contrast, in curved lines, in expression, in social convention. Most writers have assumed that there must be some one principle or quality in which beauty consists; that every beautiful object must be beautiful for the same reason. An amazing number of theories have been constructed, in the attempt to discover and prove such a principle. From Plato to Ruskin, the ablest and most ingenious writers have labored with this problem, but hardly any two have agreed. Their views may be found in special treatises; we cannot make room for them here.

If our view be correct, nearly all these theories contained a

part of the truth, while each committed a fundamental error in seeking for a single quality as the cause of all beauty. Æsthetic feeling is rather an accompaniment of all felicitous and successful operation of the mental powers. Beauty is therefore in the mind, just as color is; the quality in the object is something which evokes the creative activity of the intellect, from which results æsthetic pleasure. A large number of such qualities may thus awaken the intellect,—order, symmetry, fitness, rhythm, expression, etc.; these qualities may be moral, mental, or conventional; these objects may be abstract relations, mathematical or metaphysical. “Yet even those writers,” says Dr. T. Brown “who would be astonished, if we were to regard them as capable of any faith in the universal *a parte rei*, believe in universal beauty *a parte rei*, and inquire what it is which constitutes the beautiful, very much as the scholastic logicians inquired into the real essence of the universal.” (II, 60.)

CONCLUSION.

We think it is evident from these higher discussions, without more formal proof, that beauty is something beyond mere sense-feeling, and that no theory of it as a combination of such feelings, can answer the great philosophical questions which arise concerning it. There is to be accounted for, not only a feeling, but also an idea; not merely a correspondence between the physical world and the nervous system, but a correspondence between the principles of the world and those of the intellect.


Yet similar concessions and exceptions remain to be made, with those which we made when speaking of Space and Time. Undoubtedly much of our perception of beauty is due to association of ideas, habit, culture, social convention, individual preference,—out of all which a vast structure of æsthetic Taste is reared. And this accounts for the diversity of taste among

different individuals, nations, periods, and stages of civilization. "A landscape which bears a resemblance to the scene of our early youth, cannot fail to be felt as more beautiful by us than by others. The countenance of one who is dear to us sheds a charm over similar features. An author whose work we have read at an early period with delight, continues forever to exercise no inconsiderable dominion over our general taste." (Dr. T. Brown.)

Our objective knowledge of beauty in nature and art, in thought and character, is of course derived from experience. All our lives we are imbibing knowledge of the beautiful, forming our taste, learning what is considered beautiful and what ugly. But this experience itself could not exist without a peculiar capacity in the mind, beyond mere perception, to cognize objects under such a relation. When discussing Space, we found reason to believe, that although an objective knowledge of space-relations is undoubtedly derived from experience, yet that knowledge could not be accounted for without supposing some necessity of the mind to cognize external objects under those relations. So in this case, the objective knowledge of beauty through experience cannot be accounted for without a similar presupposition. If we call the one the Idea of Space, we may well call the other the Idea of Beauty.

EXPRESSION.

It is held by some that beauty consists largely in the expression of character and moral worth. Kant, especially, made the highest beauty consist in symbolizing moral qualities. But beauty and expression are two different things. Fine qualities of character, disposition, manners, etc., are beautiful in themselves, and so, in a certain sense, the expression of them is beautiful. Moral and spiritual beauty may properly be called higher in degree than physical beauty, but this does



not prove that the latter has its existence in symbolizing the former. The following considerations seem to us sufficient to prove the complete separation of the two things.

1. Many of the most beautiful human beings are depraved in character and weak in intellect.
2. Much of this expressiveness is conventional, and founded on association.
3. At best, the observer can only recognize those qualities which he himself possesses, or is capable, through experience, of appreciating. A coarse savage is necessarily incapable of perceiving refined qualities of character, and hence of finding beauty in their expression. Beauty can symbolize the highest moral qualities only to him who has himself some share of the same qualities.

EMOTION.

We now return from the excursion in which we followed out the natural suggestion of the fundamental elements of Pleasure and Pain, and begin the discussion of the specific kinds of feeling. According to our plan, we begin with that kind which has most to do with our physical organism.

The term Emotion is often used in a vague and wide sense, and even applied to all the Feelings. But its proper as well as etymological meaning is restricted to those feelings which presuppose previous sensation or representation, being excited by ideas of pleasure or pain in the mind, and which "manifest their existence and character by some sensible effect upon the body." (Fleming, Vocab. of Phil.) In violent emotion the disturbance or tumult of the nervous system is the most prom-

inent fact, which is well expressed by the old term, "commotion."

The expression of Emotion by bodily movements is due to an excess of nervous excitement, which, unable to be discharged in other ways, overflows upon the motor nerves, and produces involuntary movements.

REFLEX MOVEMENTS.

Indeed, the bodily movements accompanying emotion are a development of that class of activities called automatic or reflex. For example, tickling the sole of the foot of a sleeping person causes the foot to be drawn up, without sensation or volition. In the case of a person whose lower limbs are paralyzed, similar irritation may produce violent convulsions, though the patient cannot move his feet voluntarily, and has no sensation in them. So, a very slight irritation of the end of a nerve, by a sliver of glass or a filing of iron, has been known to cause convulsions out of all proportion with the importance of the cause; "and a trifling injury may in this way end in tetanus or lock-jaw." "Strychnia so affects the nerves that, on the occasion of the slightest stimulus, they react in convulsive activity." (Maudsley.)

In a similar way, when an *idea* is fitted to produce emotion, it may result in bodily movements having no relation to the importance of the idea, but to the peculiar condition of the mind and nervous system, and various mental and physical relations. "To all appearances a violent emotion may act sometimes in the same way as a strong physical shock to the nervous system, for it may produce in some instances convulsions, fainting, loss of sensation, paralysis of movement, deafness; exactly the effects which a strong electric shock may produce." (Maudsley, *Physiology of Mind*, 350.)

A piece of news which is of no importance to one person,

may give a severe shock to another, and this, in a person of particularly sensitive organization, may find expression in screams, contortions, or even suspension of the action of the heart. A "ticklish" child laughs when the *idea* of tickling is excited by pointing the finger at him. The mere recollection of a funny scene often produces laughter, and the memory of a danger escaped often causes a shudder or a start.

SPENCER AND DARWIN.

The ordinary expression of emotion, however, is by the muscles of the face. Physiologists explain this by a "wave of nervous energy" contracting many muscles at once, a "diffused nervous discharge" which, says Mr. Herbert Spencer, excites, first, "the small muscles attached to the easily moved parts, such as the face, afterwards more numerous and larger muscles moving heavier parts, and eventually the whole body." Mr. Darwin investigated the expression of emotion, both in man and in the lower animals, with his accustomed thoroughness and ability. We cannot make room for an extended view of his theories, and anything briefer could not do them justice.

Emotion is as fatiguing to the system as voluntary exertion. Fear, grief, sorrow, anger, exhaust the vital force, the nervous energy. And, if the expression of emotion is suppressed, it may exert a depressing influence equivalent to the shock of a violent emotion. Those who conceal their griefs and show no outward signs of sorrow, are more likely to "die of a broken heart" than those who express emotion by violent gestures and loud cries.

The physical expression of emotion is by some considered an essential part of it, without which it is called "suppressed emotion." In ordinary language, however, the emotion and its expression are quite different things, the one a feeling, a

psychical experience, the other a movement, a physical experience. Consciousness testifies that feelings usually expressed in this way may be entirely suppressed, so far as physical movement goes, and yet the experience, of fear, anger, or other feeling, continues in the mind.

EXPERIMENTS AND THEORIES.

This remarkable distinctness and yet connection between emotion and its expression has led to some curious theories and experiments. It is said to be a common experience of actors, that when they imitate the conventional expression of any emotion, they experience the emotion itself, the feeling in the mind. Edmund Burke said that he had successfully tried the experiment. "I have remarked that on mimicking the looks and gestures of angry, or placid, or frightened, or daring men, I have involuntarily found my mind turned to that passion whose appearance I endeavored to imitate." A theory has hence been formed that the bodily changes come first, and the feeling is a result of them, that emotion *is* "a feeling of the bodily changes as they occur."

"What kind of an emotion of fear would be left," says Professor W. James, "if the feelings neither of quickened heart-beats nor of shallow breathing, neither of trembling lips nor of weakened limbs, neither of goose-flesh nor of visceral stirrings were present, it is quite impossible to think. Can any one fancy the state of rage and picture no ebullition of it in the chest, no flushing of the face, no dilatation of the nostrils, no clenching of the teeth, no impulse to vigorous action, but in their stead limp muscles, calm breathing, and a placid face?" "In rage, it is notorious how we 'work ourselves up' to a climax by repeated outbreaks of expression. Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous." ("Mind" for April, 1884.)

However useful the practical suggestions which can be drawn from this view, it is contradicted by observation and by consciousness. "The motor expressions of the emotions are really the movements which would be manifested in greater degree if the emotions were realized in action. . . . In the desire for revenge [rather in rage], the gratification of which is to injure the offender, the natural weapons of offence are put in action, animals ejecting their poison, thrusting out their stings, attempting to tear, bite, or kick, and man, clenching his fist, stamping his feet and gnashing his teeth, as he would do if he were actually taking his revenge. In terror, the satisfaction of which is the averting of a great impending danger, the struggles for preservation are seen in the starting back, the shrinking, the sudden standing still, and the open mouth by which a deep inspiration is taken in order to prepare for exertion." (Maudsley, *Physiology of Mind*, 379.)

Such facts show that the expression of emotion, though nearly always associated with the mental experience, is a consequence, and not, in normal cases, an antecedent of it. And evidently, in any experiment like that of Burke, the idea of the particular emotion which is to be produced must already be in the mind at the beginning of the experiment. It is true that hypnotized persons or somnambulists, when put into the posture of prayer, for example, or of fighting, sometimes display the appropriate feeling in their words and actions. But it is quite possible in such cases that the posture suggests the feeling by association of ideas, instead of causing the emotion directly.

We are often directly conscious that the mental part of an emotion comes first. For example, when a joke is heard we know that we do not experience the feeling of the ludicrous because the joke causes the peculiar muscular convulsions called laughter. Or, if I am afraid of a snarling dog, I know that my fear is not the consequence of running away, but of

the idea of a bite, and the conception of pain, associated in my mind with a snarl, and this psychical experience leads to the physical movements.

Emotion varies according to the nature of the exciting idea, and according to the circumstances and character of the person experiencing it. Each such variation might be called a class of Emotions. Obviously, if all the ways in which different ideas can arouse feelings that manifest themselves in expression or gesture should be enumerated, the list would be a long one. We shall discuss only the principal kinds of Emotion, but in doing so we shall find that many others, usually distinguished, can be grouped around these. We begin with Fear because it has the best known and most strongly marked physical effects.

FEAR.

The Emotion of Fear is aroused by the idea of pain as about to affect one. Its typical expression is seen in a cur, which, at sight of a whip in his master's hand, puts his tail between his legs, and crouches whining to the ground. In man its bodily effects are progressive in intensity. Turning pale and trembling are among the first, then weakening at the knees, cold sweat, shortness of breath, goose-flesh, and motions of the viscera, culminating in complete paralysis, so that the victim is unable either to run away or defend himself. In this extreme form the emotion is called Terror, and may be found also in the lower animals, where the "charming" of birds by serpents is an instance of fear-paralysis.

An element of pain obviously runs through the experience called Fear, in all its forms, and this pain is sometimes almost or quite equal to the pain which is dreaded. Yet this pain has a preservative function, as inciting attempts to escape.

What we have thus far said applies to fear of physical injury. Apprehension of social or mental or remotely future ills, is

rightly classed under Fear, though the expression in the face is far less strongly marked, and is called Melancholy, or Anxiety. Various other terms are employed to denote different kinds of fear, as modified by circumstances or by combination with other feelings, such as, Anxiety, Terror, Dread, Suspicion, Awe, Distrust, Timidity, Diffidence, etc. Detailed distinctions between them would be aside from our present purpose.

ANGER.

Defensive Emotion, in its most usual form, is called Anger. It is aroused by the smart of actual pain, or by the apprehension of pain as about to be inflicted by some agent. Obviously the same idea of future pain may excite either fear or anger, according as the "noxious agent" is overwhelming in power, or not, and according to the power, character, and feelings of the person experiencing the emotion. The specific difference between fear and anger is, that in the former, attention is fixed upon the pain, in the latter upon the agent that causes the pain. While fear prompts to escape, anger prompts to defense, at first, and afterwards to retaliation. The expression of anger is in general the opposite of that of fear; the latter is depressing in its effect on the organism, the former exciting. Many animals, of various species, erect their hair or feathers and arch their backs or expand their wings, when angry, so as to appear larger and more terrible to their enemies. (See Darwin.)

The signs of anger are a general nervous excitement, a flushed face, labored respiration, trembling, change of voice, etc. If the excitement proceeds without restraint, it usually terminates in violent movements, which relieve the nervous tension. "The gestures of a man in this state," says Darwin, "usually differ from the purposeless writhings and struggles of one suffering from an agony of pain; for they represent more or less plainly the act of striking or fighting with an enemy."

The first shock of anger is painful and exhausting, but the accomplishment of its purpose gives pleasure; the immediate discharge gives a kind of relief; and the averting of danger gives relief from fear, as well as the pleasure of self-assertion; the prevention of future attacks, through destruction of the "noxious agent" or fear excited in him, also yields satisfaction.

The extreme form of anger is called Rage, or Frenzy. When the immediate manifestation is suppressed or unsuccessful, yet the feelings continue excited toward the same object, this lengthened feeling is called Hatred, and its gratification is called Revenge. Here emotion is no longer pure, but purposive actions are planned and performed for the gratification of malevolent feeling. Accordingly, Hatred is usually treated of as an Affection, the opposite of Love. But as love, in its lowest form, is the expression of physical relations, so hatred begins with anger. Many names are given to different kinds and degrees of defensive feeling, in various relations of life, and in various combinations with other feelings, as,—Animosity, Antipathy, Hostility, Hatred, Aversion, Abhorrence, Dislike, Resentment, Malice, Spite, Vindictiveness, etc.

GRIEF AND JOY.

These approach more nearly than any other emotions to pure pleasure and pain. Grief and Joy are feelings excited by important events affecting one's self; when we grieve or rejoice with others, this is called sympathetic emotion. We experience grief for the loss of a friend, a child, a fortune,—not for a stranger or a penny; it usually implies frustrated or disappointed affection for a sentient object. A good illustration of grief is a dog at his master's grave, howling and refusing food. David's lament for Absalom is a remarkable literary expression of grief.

Joy is typically expressed by the dog that wags his tail and licks his master's hand, and gambols about him. The evolu-

tionists have not yet clearly explained why a very similar action of the tail expresses almost contrary emotions in the lion and in the dog. Various degrees of grief, under varying circumstances, are called Melancholy, Regret, Sorrow, Distress, Affliction, Woe, Misery, Tribulation, etc. Many different names are also applied to varieties of joy.

EXPECTATION, WONDER, ETC.

Several other feelings might well be described as Emotions, but are for the most part complicated with other mental experiences, and of little psychological importance. We give an example or two of the way in which they can easily be analyzed.

Expectation has a characteristic bodily expression well illustrated in a cat watching for a mouse. It is the feeling aroused by some event as about to happen. But evidently it is in itself only an intense attention. The nerve-force is loaded up, as it were, and waiting for a definite perception to pull the trigger and discharge its force in activity. If the expected event is disagreeable, as when the mouse is expecting the cat, apprehension, or fear, is the name usually given to this feeling. When the object is remote and agreeable, and a mental or social rather than a physical event, the feeling is called hope. On Expectant Attention see page 66.

Wonder is the vague pleasure associated with that which is new and great, extraordinary, and not well understood. A low form of this feeling, common to some of the lower animals, is called curiosity. It also receives other names when complicated with other experiences, as,—Astonishment, Surprise, Admiration, Awe, Amazement, Marveling, etc. The bodily expressions of all these are very much alike,—an erect posture, eyes distended, mouth generally open. Shakespeare says, "I saw a smith stand with open mouth, swallowing a tailor's news." Mr. Darwin accounts for the open mouth by unconscious preparation for great exertion by a full inspiration.

Wonder lies at the basis of natural religious feeling. Primitive man, beginning to reflect on the vast forces and inexplicable phenomena of nature, is at first overwhelmed with wonder, then seeks a cause for these things, and readily turns toward a supernatural cause.

LAUGHTER AND THE LUDICROUS.

Laughter is a peculiar convulsion, affecting chiefly the muscles of respiration, but sometimes spreading to all parts of the body. It may have a purely physical cause, as hysteria, or tickling. According to Mr. Herbert Spencer, laughter is the expression of a general excitement of the nerves. "An overflow of nerve-force, undirected by any motive, will take first the most habitual routes. It is through the organs of speech that feeling passes into movement with the greatest frequency. . . . Hence certain muscles round the mouth, small and easy to move, are the first to contract under pleasurable emotion." The respiratory muscles are also in constant use, and so emotion next "convulses not only certain of the articulatory and vocal muscles, but also those which expel air from the lungs."

Laughter, it is important to notice, is not necessarily connected with the Ludicrous. It may arise, besides physical irritations, from joy, gladness, any sudden access of mental pleasure. The lower animals cannot laugh, though they seem to be capable, in some cases, of joining in the merriment of their masters. On the other hand, the perception of the ludicrous, may or may not excite laughter.

THE COMIC.

The cause of the Emotion of the Ludicrous, or the Comic, as a mental feeling, has been the subject of much dispute among philosophers, from Aristotle down. As in the case of beauty, it has generally been assumed that there must be some

one objective quality belonging to every comic thing or event. Most writers have fixed upon Incongruity as this quality.

In the celebrated theory of Hobbes, "Laughter is a sudden glory, arising from sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly." But this misses the point, and confounds the laugh or chuckle of coarse self-conceit, with perception of the comic.

Bain says the occasion of the Ludicrous is the degradation of some person or interest possessing dignity, and refers the pleasure of degrading things thus to the sentiment of Power and the release from a state of constraint. But this is to deny and explain away the idea of the comic as completely as did Hobbes. Both these explanations depend upon incongruity, but do not attempt to explain its comic quality.

Spencer has proceeded a step further, remarking that the incongruity must be *descending*, because serious thought or perception requires more nerve-force than trivial thought, and a trivial incident, suddenly intervening, sets free a large part of the force which is being expended, so that it finds a way of discharge in laughter. This explains the outward explosion of laughter in a large class of cases, but it goes no further. For a case of descending incongruity may be comic to some persons and tragic to others.

Bain's principal illustration of the ludicrous is the case of a pompous, finely dressed man, who falls into a muddy ditch. Nearly all the spectators of such a scene would laugh, and some of them undoubtedly would laugh with a spice of malice, of triumph, on account of the victim's pomposity, which would seem to them to deserve a fall. Now, suppose that the victim were falling over a precipice a thousand feet high; hardly any one, even his bitterest enemy, would be malicious enough to laugh. Or suppose it is a helpless little child that

falls into the mud, however finely dressed it may be, hardly any one would laugh. These incidents would be *tragic*, not comic. Or, in the first example given, the victim's wife and daughter, if they were to see him fall into the mud, would be far from laughter, would rather be filled with sympathy, pity, and helpfulness. Or, the tailor, who had not been paid for the fine clothes thus ruined, may be supposed to be filled with despair and grief. To these persons the incident is tragic, to the others comic.

We are now prepared to see that simple incongruity is not a sufficient explanation of the comic. Different writers place the incongruity at different points, scarcely any two agree, and few seem to be aware that the point needing explanation is how incongruity can give pleasure. It would seem that incongruity should give pain, and we find that in tragic scenes it does do so; and we also found, when discussing *Æsthetics*, that the solution, the reconciliation, of an incongruity, gives pleasure, as being a successful exercise of high intellectual power.

When we witness the woes of an *Œdipus* or a *Lear*, on the stage, the incongruity between their sufferings and their merits gives us pain; we weep *that such things can be*; we abandon ourselves for the moment to the belief that there is no remedy, no alleviation, that the universe is full of suffering. It is an outburst of pessimistic feeling. Shakespeare felt this, and made his *Hamlet* utter it freely. To him the world seems out of joint. He is the embodiment of the tragic, pessimistic, painful, feeling of incongruity.

The feeling of the Comic, on the contrary, is an outburst of the unconscious optimism of the soul, in view of incongruities which seem trifling, or temporary, or partial,—not eternal, or universal. The comic woes of a *Davus* or a *Sganarelle* amuse us, partly because they are deserved, partly because they hap-

pen to a degraded person of no importance, and also because they are comparatively trifling. The incongruity is reconciled by the feeling, while in the perception of beauty it is reconciled by the intellect. and in tragedy it is not reconciled at all. If the man who falls into the mud is seriously hurt, the spectators cease laughing and crowd around with apologies and offers of assistance.

The perception of the comic will of course vary with the character and culture of the person experiencing it. A coarse person laughs only at coarse jokes. His merriment is unrestrained, and often mixed with malice, even though the victim of his joke suffers great pain. A gentleman or lady sees nothing comic in such a scene, but laughs at a play upon words or a witticism, which the coarse man would not even understand.

It is important to notice that the comic is usually mixed with other elements, which few writers are at pains to separate. In coarse laughter the element of "glorying" or boasting, the self-feeling, on which Hobbes based his whole theory, is usually prominent, and a spice of malice is often perceptible. In sarcasm, and sneering, and "sardonic grins," there is a dash of hatred, plainly visible, and a good deal of self-conceit. It implies the Carlylean dogma, that nearly all men are fools, except the speaker.

Humor is the purest expression of the comic; it is sheer incongruity, without an after thought as to the serious nature of life. Wit is biting, it lays hold, it has claws; it is on the borders of the tragic on one side and the beautiful on the other; it has a purpose to accomplish; it often brings congruity out of incongruity; it often, in the gayest manner, causes pain.

It is a curious fact that the ancient Greeks especially Aristophanes and Lucian, exploited almost every kind and combination of the comic, and left very little for the moderns to invent in this kind of literature.

APPETITE.

Returning from the excursion suggested by the emotion of Laughter, and pursuing our usual plan, we begin again with the feeling called Appetite. Those physical cravings which demand what is necessary for the continuance of the organism, are usually called Appetites. They are such as Hunger, Thirst, Craving for air, Longing for exercise, Desire to sleep. It is usual to add Sexual feeling to the list. These cravings, in their primitive, coarse, strictly physical form, belong to the organism alone, are common to man and the lower animals, and are not properly termed feelings.

Some recent writers advocate the view that we desire food, for example, on account of the pleasure we have in eating it, and the satisfaction we feel after having filled ourselves. But we hold that this is true only of the developed, cultivated, or artificial appetites. The desire of sleep, for instance, is obviously a purely physical, involuntary craving. Hunger, too, must be an automatic craving on the first occasion in one's life, before the pleasure of eating has been experienced. Moreover, in the grossest examples of desire of food, as in swine, we find animals eating everything eatable, without distinction, and without apparent pleasure.

Appetite, in its developed, artificial form, becomes worthy the name of Feeling, and important for the social and mental life. Yet in its utmost refinement it is necessarily a self-regarding principle, openly based on physical sensations, and ranks the lowest among springs of action or motives.

Appetite may be defined as Desire of physical pleasure.

"By repeated indulgence the appetites become more frequent and imperious in their demands. Strange and artificial means are employed to gratify them; and, by the growing power of habit, a man may not only become addicted to the gross and frequent indulgence of his implanted appetites, but may raise up within him a host of factitious wants. . . . The effect of Association, too, is strikingly seen in the choice and use of articles which are selected to gratify our appetites. Different kinds of meat and drink are relished, at different periods of life, by different classes of society, and by the inhabitants of different countries. In all this the influence of fashion and custom is powerfully exhibited." (Fleming, *Moral Philosophy*, 60.)

Each nation has its favorite dishes, its favorite stimulants, and its favorite narcotics. The organism becomes habituated to tobacco, opium, alcohol, and other powerful drugs, which modify the nutrition of the nervous system, and the craving for them becomes a desire for excitement or for relief from depression and uneasiness. Thus the natural appetite called thirst has a monstrous development in the habit of the superfluous and useless or injurious consumption of stimulating liquors, ending in the vice of drunkenness. In this development the appetite becomes quite perverted, and the craving is for the abnormal state of the nervous system, caused by the liquor, not for the liquor itself. Thus also hunger is turned into a vice, called gluttony.

"A life of pleasure" hence means, not merely devotion to sense-pleasure, but to all kinds of excitements, gambling, gay company, and various distractions; a life excluding the highest pleasures, void of the best feeling.

DESIRE.

The term Desire is in universal use in English to denote an appetency or craving one step higher than Appetite. Desire is to the mind what Appetite is to the body. Both are self-regarding feelings, but, while appetite craves pleasure of the senses, desire craves objects which give pleasure, and that, usually, of a higher kind. And, while appetite develops into love of excitement, desire develops into love of abstract things, such as knowledge, power, glory.

The principle of desire is the pleasure of possession. To have a thing for one's own is a pleasure above the gratification of appetite, and which is probably not shared by the lower animals. In the usual division, the specific kinds of desire are feelings having reference to things which can in some sense be possessed, such as, Desire of Property, of Power, of Glory, of Knowledge, etc.

It is obvious that a somewhat long list of the Desires could be made out by subdividing and enumerating the various objects of human longing, such as, desire of continued existence, of Society, of Liberty, of Happiness, etc. But, in our view, the important objects of desire may be classified under a few general heads, and other feelings which receive this name are compounded of a variety of experiences.

Desire of Happiness, for example, should not have a place on the list. Happiness is not something which can be possessed, but a state, the result of possessing objects of desire. Or, if the term, Happiness, be used to denote something which can be possessed and desired, then the desire of happiness

must be a generic one, including all the others, and equivalent to desire at large.

Desire of Continued Existence, is a term used by President Hopkins, in the sense of repugnance to death or suicide. But we cannot find here the element of possession, common to other desires. Fear of pain and change, with aversion to the cessation of pleasure, seem sufficient to account for this feeling. For it is notorious that when all the pleasures of life are withdrawn, existence becomes a burden to many, and love of life is not sufficient to deter them from suicide.

Similarly with the desire of Society. Society is the natural state of man, and when thrown out of it by any peculiar circumstances he seriously feels the deprivation. But Society is the condition which renders possible the exercise of all the desires, and which in turn is sustained by their normal activity. Thus, although desire is self-regarding, it becomes the instrument in great degree of moral and social development, and so a link between the Appetites and the Affections.

Without the Desire of Property, for example, in its members, Society could hardly exist, certainly not be progressive. Those Socialists who endeavor to put a stop to acquisition and accumulation by individuals, would, if successful, reduce men to a lazy and impotent herd.

It should be noticed that in connection with the Will, the term Desire has a different and wider meaning.

We shall now describe briefly the most important kinds of Desire.

DESIRE OF PROPERTY AND POWER.

Desire of property is not, as some writers say, a longing for the objects which will gratify our sense-feelings. That would be only Appetite controlled by Intellect. The Desire of Property seeks the gratification of the sense of possession,

which is a mental pleasure depending on the Natural Affection of Self-love. This desire is hence quite different from the desire which an animal has to catch game in order to eat it, though some writers confound the two. Specific objects are desired because they give pleasure in this way, by being possessed. To desire them for the sake of sense-pleasure is developed appetite.

The Desire of Property is thus very slightly distinguished from the Desire of Power. The former is power over things, the latter is property in persons, or power over persons. When the desire of property degenerates into the miser's love of gold, it becomes a mere artificial Appetite; the miser gloats over his gold, feels of it, enjoys the sensations it gives, thinks not of what it can purchase, but longs for it as a drunkard does for drink.

When the Desire of Power becomes excessive and unregulated it is called Ambition, a term which is used, however, in other meanings. But in ambition, in this sense, Self-love has a part, especially in the form of Self-esteem. A great ruler comes to think himself worthy of the service and adoration of whole nations, and finds his chief joy in making millions do his bidding.

Again, we may desire property on account of the indirect power which it gives us over persons, or we may desire power on account of the facility it will give us in acquiring property.

DESIRE OF KNOWLEDGE.

This Feeling might well be divided between the desire of property and that of power. We desire knowledge either to have it as our own, for the pleasure of possession, or to use it in getting power over others in order to procure other possessions. Knowledge must, indeed, be considered as, in itself, a higher good than property or power, since it pertains more

completely to the intellectual life, less to the social life. The desire of knowledge is universally recognized as pure and praiseworthy. Yet it is perhaps equally capable with the others of mixture with self-love, and is, like them, a self-regarding feeling.

Desire of Knowledge may be perverted, artificial, and abnormal. When turned toward trifling objects, especially if they do not really concern us, it is called inquisitiveness. When it attaches an exaggerated importance to forms, it is called pedantry. There are men who spend their lives in mousing out unimportant facts of history, and rejoice when they have found one, like a miser over hidden treasure. This love of knowledge corresponds to avarice. It loves facts for themselves, or for the pleasure of novelty, or for the vanity of discovery,—not for usefulness to mankind.

Yet it is difficult to say what knowledge is worthless. The most apparently useless of items, especially in the sciences, may prove the key to unexplained and difficult problems.

THE AFFECTIONS.

We have found that the Appetites have reference to pleasure of the senses and excitement of the nerves; that the Desires have reference to the pleasure of possession, and its derivatives; that both are self-regarding, are easily complicated with self-love, and easily degraded into vicious, unworthy, or abnormal feelings. We have now to notice a class of feelings higher in every respect than these. They have reference, not to things, but to persons; they are not entirely self-regarding; they are connected with the highest pleasures of the social, moral,

and religious life; their mere exercise affords the intensest pleasure, or, when they are perverted, the acutest pain. They are usually divided into Natural Affections and Moral Affections.

"They are that part of the constitution of man by which he is so put in relation with his fellows that society becomes possible." (Hopkins, *Moral Science*. 130.)

The simplest and most primitive of the Affections are the direct accompaniment of physical relations. The higher, more developed, and more complicated Affections arise out of family and social relations, and are developed in scope, breadth, and purity, by and with the general social, intellectual, and religious progress of the race. We begin with the class nearest allied to the physical organism, as in our usual plan.

NATURAL AFFECTIONS.

These are usually divided into Benevolent and Malevolent. But it is in dispute whether there be any natural feeling which can properly be called malevolent. We prefer the terms Defensive and Punitive Feelings, and hold that any feeling truly malevolent is a perversion, or artificial or abnormal development, of a necessary defensive endowment. We have already described defensive feeling in the form of Anger, and shown how it may change into Hatred, which is usually called an Affection. The terms benevolent and malevolent imply Will, while the Natural Affections do not. "Where an animal, as the parent bird, does good to another, it is from no rational estimate of the good as a motive lying before it, and so as good willing, but from a beneficent, spontaneous, constitutional impulse, prompting from behind. . . . It is equally true of the beast of prey that he has no malevolence towards his victim. He does not hate him, he simply wishes to eat him. . . . There is no natural affection, either in animals or in

man, that has for its object the production of evil for evil's sake." (Hopkins, *Outline Study of Man*, 217.)

Whether the defensive and punitive feelings be Natural Affections or prolonged, half-suppressed, and complicated Emotions, may be a question of some difficulty, but does not seem important. Their perversion into hatred, cruelty, malice, and all strictly malevolent affections, is the work of Sin, and its discussion belongs to moral philosophy and theology. The Will must be investigated before this point can be understood.

The beneficent natural affections are thus reduced to Love, Sympathy, and Self-love, which we shall briefly describe.

LOVE.

One difficulty in using the term Love is the ambiguity and wide range of the word. From the grossest physical appetites, through a vast range of different feelings of various kinds, up to the purest and loftiest feeling of adoration toward the Deity, Love is applied to all. Men are said to love any savory dish or any favorite drink, to love pleasure, to love excitement, to love their mothers, to love their friends, to love themselves, to love their country, to love all men, to love God. Love is thus found among the Appetites, Emotions, Desires, and Affections.

In describing Love as a natural affection, we of course do not use the word in any such vague sense, but confine it to love for sentient beings, and to disinterested love.

Some writers have denied the possibility of disinterested affection, and declared that all human feelings are really egoistic, that we love others because they give us pleasure, or because it gives us pleasure to love them. But a love which is not altruistic is not worthy of the name of love. (The term Altruism was invented by Comte, as a correlative to Egoism, and has been widely used by Herbert Spencer and his disci-

ples.) Egoistic love of others is a contradiction in terms. "A desire for our own happiness cannot be an element of affection, and when, for the sake of that, we pursue toward others such a course as affection would prompt, the whole source and character of our happiness, if we gain any, is gone." (Hopkins, *Moral Science*, 131.)

Simulated love may gain lower ends, satisfaction of desire or appetite, but it cannot bring the pleasure which is the reaction of pure altruistic affection; and this fact is quite generally recognized. Thus Mr. Herbert Spencer says,—“Pure egoism is, even in its immediate results, less successfully egoistic than is the egoism duly qualified by altruism, which, besides achieving additional pleasures, achieves also, through raised vitality, a greater capacity for pleasures in general.” He also says that even among the lower animals “parental sacrifice is not accompanied by the consciousness of sacrifice, but is made from a direct desire to make it.” And he adds,—“If we trace these relations up through the grades of mankind, and observe how largely love rather than obligation prompts the care of children, we see that achievement of parental happiness coincides with securing the happiness of offspring.” (*Data of Ethics* § 79 and 92.)

The best type of altruistic Natural Affection is the love of a mother for her child. This is the direct result of the physical relation between them. In the lower animals it subsists only as long as the young need the mother's care to sustain life. In the human race this care is needed for several years, and maternal love changes its character, though losing, generally, nothing of its strength with time.

In the progress of civilization or intellectual and spiritual culture, the mutual love of parent and child becomes refined, until it is the highest expression for purity, and is used as the type of the relation between God and the human race.

As the exercise of parental love gives the highest pleasure, well deserving the higher name of happiness, so its disappointment gives the deepest pain. The loss of a child causes the deepest grief, the ingratitude of a child, "sharper than a serpent's tooth," causes the heaviest sorrow.

When love extends to strangers or to the whole race, as in the case of a missionary or an apostle, it belongs rather among the Moral Affections, involves the action of the Will, and deserves the name of a Benevolent Affection.

The lower animals are capable of a good deal of natural affection for one another and for human beings, springing out of relations of constant companionship and complete dependence.

SYMPATHY.

This term, as its etymology denotes, means "with-feeling," pain or pleasure excited by the knowledge of the pain or pleasure of others. We call it a Natural Affection because it is spontaneous, and not under the control of the will, and because it has beginnings in the physical organism.

Thus, if we see a person rowing, or swimming, or balancing on a tight-rope, we sway our bodies in unison with him, if we are deeply interested. If one person yawns in a company, the others are impelled to yawn. "Unpractised assistants at surgical operations often faint; a boy has been known to die on witnessing an execution. We have all experienced the uncomfortable feeling of shame produced in us by the blunders and confusion of a nervous speaker. We find ourselves unable to avoid joining in the merriment of our friends, whilst unaware of its cause; and children, much to their annoyance, are often forced to laugh in the midst of their tears, by witnessing the laughter of those around them." (Herbert Spencer, *Social Statics*, 115.)

The fullest treatment of Sympathy has been by Adam

Smith, who has founded a complete system of Ethics on this one principle, drawing out the facts in a similar way, and with a like industry to that employed in his "Wealth of Nations." He has noticed, what is quite obvious, that Sympathy depends largely on the Imagination. We put ourselves in the place of another, and imagine how we should feel in the same circumstances. Edmund Burke also says, "sympathy must be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected."

This operation of the imagination is shown in several ways, mentioned by Adam Smith. "We sometimes feel for another a passion of which he seems to be altogether incapable. We blush for the impudence and rudeness of another, though he himself appears to have no sense of the impropriety of his own •behavior. . . . What are the pangs of a mother, when she hears the moanings of her infant? In her idea of what it suffers, she joins, to its real helplessness, her own consciousness of that helplessness, and her own terrors for the unknown consequences of its disorder. The infant, however, feels only the uneasiness of the present instant, which can never be great. . . . We sympathize even with the dead, and overlooking what is of real importance in their situation, that awful futurity which awaits them, we are chiefly affected by circumstances which strike our senses, but can have no influence upon their happiness." (Theory of the Moral Sentiments 6-8.)

Even a fictitious recital in a play or romance, brings sympathetic tears to the eyes of the sensitive. This kind of Sympathy has many degrees. "Those sensitive hearts," said Goethe, "any bungler can move them;" meaning that much sympathy is superficial. He himself, in his Sorrows of Werther, described the disappointment and suicide of his young friend so vividly, that the book is said to have caused scores of suicides.

It is a curious fact that sympathetic grief is often pleasurable. The phrase "luxury of grief" has some truth in it. We enjoy sympathizing with the griefs of another, and he enjoys rehearsing the occasion of his pain and suffering it again in our company.

Sympathy, in the true meaning of the word, is neither egoistic nor altruistic. We do not sympathize with another because it gives us pleasure to do so, nor because our sympathy gives him pleasure, but because we have a natural impulse to do so.

The term is often used, however, though not, we believe, by accurate writers, in the sense of general benevolent or altruistic feeling. In this meaning it would come among the Moral Affections.

SELF-LOVE AND SELFISHNESS.

The term Self-love is a valuable one, as denoting a proper and rational Egoism, in distinction from Selfishness, which is an excessive and irrational Egoism. The term "Self-regarding" is also in general use now; as, Self-regarding Virtues, contrasted with Altruistic Virtues. It is not easy to draw a theoretical line between a proper and an excessive Self-love, between a proper self-respect and a foolish self-conceit. But it is agreed by most recent ethical writers that there is such a line, and that self-love may be laudable or even necessary, and that self-conservation is a duty.

Mr. Herbert Spencer has argued at great length that self-love is necessary even to the existence of altruism; that altruism, as a sole principle of action, would defeat itself, equally with egoism. This argument, one of the ablest and most striking in Mr. Spencer's works, is found in the latter chapters of the Data of Ethics. He cites the evils of indiscriminate charity in society, and of excessive self-sacrifice in the family. "Every one can remember circles in which the daily surrender of bene-

fits by the generous to the greedy has caused increase of greediness, until there has been produced an unscrupulous greediness intolerable to all around." He points out that unthinking altruism would often lead to the death of those so disposed, and so to the injury of society; and that those who profess to be guided by pure altruism generally show in their actions a good mixture of egoism. After many other, more abstract arguments, which we cannot summarize, he concludes thus:—

"It is admitted that self-happiness is, in a measure, to be obtained by furthering the happiness of others. May it not be true that, conversely, general happiness is to be obtained by furthering self-happiness? If the well-being of each unit is to be reached partly through his care for the well-being of the aggregate, is not the well-being of the aggregate to be reached partly through the care of each unit for himself? Clearly, general happiness is to be achieved mainly through the adequate pursuit of their own happiness by individuals, while, reciprocally, the happiness of individuals is to be achieved in part by their pursuit of the general happiness." (§ 91.)

Our main objection to this argument is,—it seems to a sure that there is really some danger of excessive altruism becoming the rule in society. On the contrary, the machinery of criminal law is employed to a vast extent in repressing excessive selfishness, while thousands of preachers and other moral teachers, employed in cultivating a very moderate type of altruism, do not have an alarming amount of success. The number of those who need to be urged to moderate their altruism and cultivate egoism is still comparatively very small.

The fact is, men act from mixed motives, some selfish and some unselfish, and are often egoistic in some relations of life and altruistic in others. Indiscriminate alms-giving, for example, is no proof of altruistic feeling; it is usually done to save trouble and annoyance, or from superstitious motives. Again,

a man may be kind and liberal to his family, but harsh and extortionate to his employes.

The opposites, subjectively speaking, of Self-love, are self-reproach, self-abasement, and the like. Modesty and humility are rather opposites of self-conceit and self-complacency, and are not entirely incompatible with self-respect or self-love.

A refined and rational selfishness in intelligent persons, would evidently require a proper subordination of the lower powers and feelings, because the higher give more exquisite and long-continued pleasure. It would also require that selfishness itself should not be too obtrusive, becoming self-conceit, arrogance, self-esteem, since these repel our fellow-men, and so make life less pleasant.

Many terms are in common use, expressing different degrees and combinations of Natural Affection, such as, Passion, Gratitude, Kindness, Trust, Faith, Vanity, Conceit, Self-complacency, Modesty, Friendship, Sociability, Courtesy, Resentment, Wrath, Indignation, Humanity, Philanthropy, Patriotism, Pity, Compassion, etc. To discriminate these is no part of our present purpose.

MORAL AFFECTIONS.

Some writers confuse the Natural with the Moral Affections, but, on the plan we have adopted, the distinction is plain, and, at least in theory, easily preserved. The Natural Affections spring out of natural relations, that is, physical or social relations, not moral relations. Under the first we love our relatives, because we are born into intimate relations with them; not to love them is called unnatural. We love those who do us favors; not to do so is called ingratitude. We love, in a less intimate way, and are ready to benefit, our neighbors and friends, because of our social relations with them; not to do so is called base and churlish.

But Moral Affection is love and approval toward all who display moral excellence, self-sacrifice for worthy objects, purity, truthfulness, whether exerted toward ourselves or not. Or it is indignation and disapproval against those who display moral wrong, cruelty, injustice, etc., whether against ourselves or not. It has a still higher reach, too, in love for those who are morally base and wrong, and self-sacrificing efforts to make them better morally. This has the highest reward, and gives the highest happiness. "If ye love them which love you, what thank have ye?"

We may find aid in understanding moral feeling if we expand an illustration of President Hopkins. Suppose a perfectly good being to meet a perfectly bad one. What would be the feelings of the former? He could not love the latter, in the same way that he would love a being like himself. He would certainly feel repugnance, dislike, abhorrence, though he would strongly desire that being's moral good. But suppose the evil being to perform some wanton act of injury against the good being. There would then be condemnation, a holy resentment, a desire that the guilty being should be stopped in his career of evil, that justice should be done him, as a restraint and warning.

This moral feeling of opposition is by some called malevolent, as the opposite of benevolent. But to understand malevolence, in any proper sense of the term, we must imagine the feelings of the evil being while doing a wanton injury. He hates the good being, and wills to do him wrong; or he takes pleasure in the sufferings of others.

It is evident, then, that Moral Affections involve the will, are either benevolent or malevolent. But we hold that the latter, as exhibited in man, are not a part of his original nature, but are exhibitions of an evil will, a nature perverted by sin.

The discussion of the moral qualities of actions, of the

nature of good, of the nature and obligation of benevolent feeling and action, belong to the science of Ethics or Moral Philosophy. It requires previous study of the Will, and we do not deem it best to discuss Moral Affection more fully here.

THE RELIGIOUS FEELINGS.

These are the Emotions, Desires, and Affections, as related to and modified by the objects of religious contemplation. As the objects with which religion has to do are the most sublime of all objects, so the Emotions and Affections they excite are the purest and grandest of which the mind is capable. The Universe, the Eternal Creator, the happiness of the entire world, the Fatherhood of God, the immortality of man,—such subjects, when truly contemplated, necessarily arouse wonder, awe, reverence, godly fear, gratitude, and love.

Many variations and combinations of the Moral Feelings receive distinct names, such as,—Mercy, Forgiveness, Thankfulness, Justice, Esteem, Self-denial, Self-control, Benevolence, Piety, Holiness, with their opposites.

THE WILL.

DEFINITIONS AND DISTINCTIONS.

I. WILL.

As Intellect is the mind perceiving, judging, and reasoning, and as Feeling is the mind experiencing pleasure and pain, so Will is the mind exercising Volition.

It is incorrect to speak of the Will as the power of action. There is much action properly called spontaneous or involuntary or automatic, in nature, in the physical organism, and in the mind. The word "action" is ambiguous, and may either mean physical operation in the series of causation, or purposeful and moral activity of a free agent. (German *Wirken* and *Handeln*.)

Many of the activities of nature curiously simulate the purposeful activities of volition. The roots of a plant select from the soil just those elements which are necessary for its peculiar development, and, in general, reject all others. Animal tissue absorbs from the circulating blood those molecules which it needs, and, in general, rejects all others. When it fails in this discrimination, the result is abnormal growth or poisoning. The tendrils of plants curl themselves around their support with every appearance of volition.

In the animal organism we find still higher involuntary activities. The spinal cord is the seat of a power of reflex move-

ment, some of whose phenomena we have already referred to. The cerebellum is supposed to be the seat of that co-ordination of actions which renders possible all mechanical skill. A vast amount of activity in the organism is either beyond the sphere of volition, like the beating of the heart; or partly and occasionally under voluntary control, like respiration or winking; or, originally voluntary, ceases to be entirely so through long practice, like the specific muscular efforts in walking.

A considerable portion of the activity of the mind, too, may be called spontaneous. Man "finds a succession of thoughts bubbling up, like waters from a fountain, of which he knows not the source, and the flow of which he can no more stop than he can the flow of a river. . . . Man also feels desires springing up. These he may or may not gratify, but there they are, a part of his nature. The natural affections, too, put forth their tendrils like a vine, and quite as independently of any will of man." (Hopkins, *Moral Science*, 81.)

II. VOLITION.

The term Volition is generally used to denote the whole function of the Will. Yet a completed act of volition involves two distinct elements, Executive or External Volition, and Moral Volition or Choice. These, indeed, are sometimes called two distinct kinds of volition, while, on the other hand, some writers confound the two elements, and fail to make any distinction between them. "These elements of Will, choice and volition, have not been distinguished as they should have been, and, in consequence, the discussions respecting the Will have been perplexed." (Hopkins, *Outline Study*, 225.)

The two elements differ in several ways. The result of an executive volition is an external act or mental process; the result of a choice is a state of the will, which may be called a state of choice or of determination, and which results in ex-

ternal volitions, or a series of them, whenever the proper conditions are supplied. They differ in their nature; the former is mechanical, the latter spiritual and free. They differ in the matter with which they are concerned; the former has to do with the activities of physical and social life; the latter with rational and moral decisions and purposes. The former is shared by the lower animals, the latter belongs to man alone of earthly beings, and is what constitutes him a person. "Thus does the Will imply and involve the two great elements of Intellect and Force. Intellect, it implies, in connection with choice, for the purpose of comprehension and rationality; and Force in connection with volition, for the purpose of execution. We see, then, at this point, the two elements of which Will is composed, the power of choice, and the power of volition, each of which is essential to the being and the expression of personality, in which, in order to constitute Will, the two must unite." (Hopkins, *Outline Study*, 224.)

It would be well if the term Volition could be restricted to the meaning of executive volition, and the higher function of moral volition could be called by some other name, such as Choice, as is done by Dr. Hopkins. But if the term Choice be used, we need to remember that it does not include deliberation, as it often does in popular usage. The term Volition is so often used, however, in the wide sense, that the student needs, in any event, to be familiar with it in both meanings, and we can hardly escape all such use of it.

Many recent writers, especially evolutionists, use the term Volition in the external sense only, and even stoutly deny that there is any other kind of volition. Bain, for example, describes at great length the supposed origin, growth, cultivation, and perfection of voluntary movement of the different muscles of the body; he then describes the voluntary command of the feelings and thoughts, which he attributes to Attention and

Association. This is the highest function he permits to Will. Choice he degrades to decision between different objects of desire. "When a person purchases an article out of several submitted to view, the recommendations of that one are said to be greater than of the rest, and nothing more needs be said. It may happen for a moment the opposing attractions are exactly balanced, and decision suspended thereby, . . . but when the decision is actually come to, the fact and the meaning are that some consideration has arisen to the mind, giving a superior energy of motive to the side that has preponderated. . . . The designation, liberty of choice, has no real meaning, except as denying extraneous interference." (The Emotions and the Will.)

But such a decision as Dr. Bain here describes is wholly an act of judgment, applying some previous volition, determining to select and buy that one of a certain set of articles which should fulfill certain conditions. As Dr. Bascom has said, "Bain gives the theory of brute life, we are striving to give that of rational life." Choice, or moral volition, is not simply the act of an ass between two bundles of hay, as we shall attempt to show later on.

I. EXECUTIVE VOLITION.

Executive Volition is not the origin of physical force. Modern science has triumphantly established that all the physical force exerted by the organism is furnished by the transformation of molecular energy. Volition pulls the trigger, or lights the fuse, so to speak, which sets free the mechanical force stored up in the body. If nutrition is insufficient, or the force has been exhausted, or the nerves are paralyzed, volition cannot be executed. "Mental causation, in regard to physical matters, bears a direct ratio to the amount of force contained in the food taken into the system, or otherwise received from

the external world; at least it can never go beyond this. Thus it would appear that force is directed, not generated, by the soul." (Everett, *Science of Thought*, 50.)

Force is the material with which volition is occupied, the element, the atmosphere on which it depends. "Volition," says President Hopkins, "presupposes force, or rather is nugatory except in a being endowed with force."

How it is that the mind can direct force, can occasion the discharge of force, is unknown. That it actually does so is clearly seen in the phenomena, already mentioned, of reflex movements and the expression of emotion. An idea, a perception, a representation, a piece of news, may occasion violent movements of laughter, or involuntary screams and convulsions. The idea in the mind has of course no mechanical force, and cannot even "pull the trigger" which discharges nerve-force. But when the idea, in some unknown way, has become recorded in the brain, it may affect the whole physical organism in various ways.

"The soul does not in any case produce motions of the body by its own immediate operation. But it produces a certain inner state, of desire or will, in itself. From this arises a physical movement, by a process unknown to consciousness and independent of the will.

"Man can only will. That a realization follows does not at all depend on him, but on the circumstance that, in the order of nature, a certain change of state of the motor nerves is joined to a definite state of the soul. Where this connection is broken, will remains a mere desire without any consequences." (Lotze, *Dictate, Psychologie*, § 53, 58.)

Indeed, it is held by recent writers, including Lotze, that all power of directing the energies of the body is acquired; that the soul only finds out that the body is movable through experience of its involuntary movements. It is at least certain

that facility and accuracy of movement are acquired, and that when a movement is perfected by practice, it tends to become involuntary or automatic.

A knowledge of these facts, together with a misapprehension of the true location of freedom, seems to have been the source of a number of erroneous definitions of volition.

Spinoza said that the will and the intellect are one and the same. Hobbes said that the will is the last desire in deliberating. (*Leviathan*, 28.) Dr. T. Brown said that volition is a "feeling which the body immediately obeys." Mr. Austin said, "by volitions we mean desires which consummate themselves." Bain says, "our voluntary actions consist in putting forth muscular power."

These writers have seen that volition is not a muscular movement, but apparently have not seen the truth, that volition is the act of the mind which occasions or commands that movement. But volition seldom orders a single disconnected movement, but usually an action, or series of actions, and the specific movements follow according to habit and association. This introduces our next distinction.

2. GENERIC AND SPECIFIC VOLITIONS.

Another necessary distinction is that between specific, subordinate or secondary, and generic or primary volitions or choices. The latter are those which involve and necessitate subordinate volitions under them. Obviously, the lowest rank of subordinate volitions will always be executive volitions.

For example, if I determine to take a certain journey, that is a generic volition; for it requires me to take all necessary measures to carry it out, such as providing funds, securing my ticket, packing my trunk, taking leave of my friends,—all those acts which my habits and condition determine for me in such a case. But each of these may have under it, in turn, subor-

dinate volitions,—walking to a certain house or office, putting certain articles in my trunk, and the like. These acts in their turn involve many specific muscular movements, some of which are automatic, some co-ordinated, some habitual, and some definitely willed. But the whole series is a necessary consequence of my generic volition; and when I come to decide, in each specific case, which of two or more actions is best adapted to further my generic volition, the decision is an act of judgment, not of will, and the carrying out of my decision is an executive volition.

But again, this generic volition may be subordinate to others above it in rank. My journey may be part of a plan to engage in business, to get an education, to enter a profession; and since such a plan involves a whole life, generic choices or volitions can seldom be higher in rank than these. The highest possible generic choice is easily seen to be the determination to be always governed, in every relation of life, by the best motives, rules, and maxims,—to act in accordance with the law of God as known and understood.

Another example,—“I have a strong desire to drink of some grateful beverage, or to eat of some tempting food; but I find or fear that to do so might be injurious to my health. I pause, and hesitate; but at length decline the dangerous gratification. According to Dr. Brown [and Prof. Bain], there is nothing in this case but the desire of eating or drinking being overcome by the desire of health,—that is, a weaker desire by a stronger.” According to the older advocates of free-will, whenever the tempting dish is presented, I balance anew the motives on each side, and reach a free decision. According to more recent advocates of free-will, I have previously decided to avoid whatever I know to be injurious to my health, and when the gratification is offered me, I have only to decide, by an act of judgment, whether it comes under the class of things injurious to

my health, and if so it is at once rejected. This implies, it will be noticed, that the generic volition is imperious and unchangeable; this may be the case, but in fact generic volitions are subject to change or suspension. I may forget it, under strong excitement; I may give it up when appetite or desire is strong. But, in such a case, I have afterwards a feeling of shame for my inconsistency or sin. A truly rational being does not lightly change a generic choice or volition, when once made in the full light of reason.

Some terms, used to denote generic rational choice, and the state of determination which it produces, may perhaps require explanation.

1. Immanent Preference. This denotes the state of the Will when a choice has been reached, but no opportunity of completing it by executive volitions has been afforded. Here the generic volition is constantly in force. "A continual state of choice," says Dr. Hopkins, "is as much a condition of our lives, at least in our waking hours, as continual thought." The value of right preferences of this kind can hardly be overestimated. "The immanent preference of objects and ends," says Dr. Hickok, "must widely affect the entire personal character, though the action towards the object externally be always restrained. The whole inner experience of the man is modified by it, and all his habits of meditation and silent reflection become tinged with the color of his secret preferences." The Bible attributes moral quality to these preferences. "Thou shalt not covet." "Whoso hateth his brother is a murderer." "It was in thine heart to build an house to my name, thou didst well that it was in thine heart."

2. Governing Purpose means a generic choice manifesting itself in subordinate volitions, prompting and guiding them. "The action, as will, has not terminated in the choosing; it flows on in a perpetuated current toward its object, and the spirit

may be said to be in a permanent state of will." The act of choice, by which the mind entered upon this state of will, may have passed out of memory, or may have never been very clearly in consciousness. A man may have almost unconsciously formed the governing purpose to amass riches, may have "set his heart on getting rich," as his friends say of him, "and the purpose itself may have strengthened so insidiously, that the man has no conception what a very miser he has become; but there needs only to be suddenly interposed some threatened danger to his wealth, or some obstacle to any further gains, and at once the perturbed spirit manifests the intensity of its avarice." (Dr. Hickok.)

3. Disposition, Character, Heart, and other terms, are often used in a way which implies the conception of generic choices.

III. MOTIVES.

The term Motive is used in several distinct senses, the more important of which must be carefully distinguished.

I. OBJECTIVE MOTIVES.

In popular speech the term Motive is applied to the outward object through apprehension of which by the Intellect, Feeling becomes excited, and so the Will set in action. But here there is generally a conscious or half-conscious ellipsis. When we say, "money was the motive of his actions," we mean the love of money, the desire of property. It is incorrect to speak of the external object as directly moving the will. All are agreed that intellect must first apprehend the object, and feeling must be aroused to activity by this apprehension.

Some writers use the term Motive in a way which at first sight seems to refer to the external object, but it will usually be found that this is not their meaning. Thus Jonathan Edwards says,—“By motive I mean the whole of that which

moves, excites, or invites the mind to volition, whether that be one thing singly, or many things conjunctly." But he also says,—“Whatever is a motive, must be something that is extant in the view or apprehension of the understanding or perceiving faculty.” Here the motive is, not simply the external object, but the object as viewed or apprehended by the mind. But even this is not in accordance with the best recent philosophical usage.

President Day, again, uses similar expressions. “An object which is in view of the mind, has a tendency to move the will.” But he adds, “that which immediately excites the volition is an affection of the mind, an emotion, an internal motive.” This, we believe, is always really understood. An external object cannot be a motive, in any proper sense of the word. All motives are subjective.

2. SUBJECTIVE MOTIVES.

All motives are, properly speaking, subjective. The distinction between objective and subjective motives is then a cautionary one, having no real value in the discussion of the Will. •

But the term subjective is often applied to motives in another and peculiar way, implying that the same object or event may be the occasion of more or less urgent desires or emotions, when apprehended by one person than by another, or by the same person in different circumstances, and hence of different volitions. “A man of slow, narrow intellect is unable to perceive the value of an object, or the advantage of a course of conduct, so clearly or so quickly as a man of large and vigorous intellect.

“The consequence will be, that with the same motives (objectively considered) presented to them, the one may remain indifferent to the advantage held out, while the

other will at once apprehend and pursue it. A man of cold and dull affections will contemplate a spectacle of pain or want, without feeling any desire or making any exertion to relieve it; while he whose sensibilities are more acute and lively will instantly be moved to the most active and generous efforts. An injury done to one man will rouse him at once to a frenzy of indignation, which will prompt him to the most extravagant measures of retaliation; while, in another man, it will only give rise to a moderate feeling of resentment." (Fleming, *Moral Philosophy*, 177.)

This important variation in the power of motives should rather be called relativity than subjectivity of motives. It evidently has no relation to the Will, but only to the Intellect and Feeling.

3. MOTIVE AS CAUSE.

The term Motive is most widely used to denote that state of Feeling which precedes and determines an act of the Will, "the terminating state or affection of the mind which immediately precedes the volition." But this does not, of course, imply that the motive is the sole cause. "Motives do not produce volitions without a mind. They are not the agent. They do not love and hate, resolve and choose. But if a motive has any influence on the determination of the will, it is *one* of the antecedents on which the volition depends. The agent does not will without motives, nor do motives will without an agent." (President Day, *Inquiry*, 59.)

The definition of Edwards includes this meaning of Motive also. But it should be noted that, in his time, Desire was considered a part of the will, and not classed among the feelings.

Popular language also makes use of this sense of the word Motive. Thus we say, "his motive in running away was fear," "my motive in asking was mere curiosity." Moreover, we

always expect some such motive and search for it. We say, "what motive could he have had for so strange an action?" And we are satisfied with the answer that it was revenge, or avarice, or remorse.

Of course, if the Motive is the cause, or part of the cause, of volition, questions will arise as to the connection between the state of the Feeling and the Will. This has indeed been the subject of various theories and of much controversy. Those who deny freedom easily settle the point by saying that the connection is a causative one, the state of the Desire being the cause of the state of the Will. Believers in freedom are bound to show where freedom resides.

It is generally admitted that freedom does not reside in the intellect or in the feelings. When an external object is presented to the sense-organs (proper conditions being implied), the mind cannot help perceiving it, and perceiving under the categories of Space, Number, and Identity; cannot choose but classify it, and experience associations connected with it. No more can it escape the feelings aroused by this perception, with its accompanying associations. The question is, whether these feelings irresistibly cause, or only afford opportunity for the volition that follows.

Perhaps the best and at the present time most usual answer, on the part of those who believe in freedom, is that the mind has a power of rational choice by which it can select the highest and noblest motives, and act according to them. On this theory, motives are the material with which the Will works, the medium in which it operates, the atmosphere that sustains it, rather than the cause of its activity. The full answer to the question must be postponed until we have made further preparations.

4. MOTIVE AS END.

Another use of the term Motive is to denote the End (object, purpose, final cause) of an action, that for which it is done. Here is obviously introduced a quite different and higher conception. We have now the idea of a rational being, purposely adapting his activities to a pre-conceived and previously chosen end; formerly we had the idea of a being capable of feeling, acted upon by external objects or events, and aroused to activity in response. The difference is that between volition and choice.

Under this view, motives are expressed by the phrase, "in order to be or to do something." For example, we may eat in order to be strong, and this is a different thing from eating because the appetite of hunger impels us to satisfy a natural want, though the resulting action be the same. Or, again, a better example, I may take exercise in order to grow strong; and this is a different thing from exercising, like a child or a colt, because of an overflow of nervous energy. The one may evidently be called a rational action, the other not. Again, a man may pursue a dangerous and disagreeable course of action in order to rescue an acquaintance from vice or crime. Such an end would be in the highest degree rational.

This introduces the further truth, that ends, as well as volitions, are of different ranks, rising one above the other. The motive of a subordinate volition is a subordinate end; the motive of a generic volition is an ultimate end; the motive of a supreme choice is a supreme end. A supreme choice and end control all inferior choices and ends.

5. STRENGTH OF MOTIVES.

The comparative strength of Motives has been the subject of a good deal of discussion, especially with reference to the

question whether the Will is always determined by the strongest motive.

If by strength of motives is meant the strength which they ought to have, as guiding the will to the best actions, and the whole man to the highest ends of his being,—even thus, it might be very difficult, often, in the complication of human life, to decide which subordinate volitions are best in harmony with the supreme choice, and thus a wide field would be left open for discussion with regard to the strength of motives.

But the facts in relation to the relativity or subjectivity of motives, explained above, render all calculations of the strength of motives quite beyond human power. There can be no way of measuring their efficacy except by the result. There seems no way out of the difficulty but to admit that the will is always as the strongest subjective motive; yet men often obey motives which seem to others strangely inadequate.

6. CONFLICT OF MOTIVES.

This conflict may be of various kinds. (1) It may be a conflict between several Desires or Appetites which cannot all be gratified. For example, I may wish to eat my cake and keep it too; here the conflict is between the present and the future. Some minds depict to themselves the future more vividly than others, and are inclined to postpone all present enjoyment to a good time coming.

(2) The conflict may be between taking what we can get, or striving for the impossible. Half a loaf is better than no bread, though we strongly desire and greatly need a whole loaf. We may be obliged to choose between education and wealth, or honor and power, with their varied gratifications. Here again different temperaments of mind will be displayed, some striving frantically for the unattainable, others wisely limiting the range of their desires.

(3) The conflict may be between lower and higher ends. Physical necessities are usually more pressing than intellectual wants, more imperious than spiritual needs. To subordinate the lower propensities, the habits of life, the customs and fashions of society, to a rational end, is always considered a triumph.

A supreme choice of a rational end is sometimes made with sufficient strength to carry with it all intermediate or subordinate volitions, and bear down all opposing motives. But this is seldom the case. Temptations are still felt to have power, even by the best of men, and the conflict of motives is unceasing. Often strength of impulse, or habit, or desire, overcome the perception and judgment of the intellect, and make a certain subordinate end seem to be in harmony with the supreme choice, though it is really in conflict, and is afterwards seen to be so.

IV. DESIRE.

The term Desire, when used in connection with the Will, usually denotes the last state of the Feeling before volition, whatever its specific nature. Thus it may include all the appetencies of human nature,—Appetite, Desire in its limited sense, and a large element of Affection. Desire, in this usage, being the last preliminary before volition and the “terminating state” of feeling is often, not inappropriately, called “incipient volition.” It is easy to see, therefore, why Desire was so long considered as an act of the Will.

Sometimes, however, Desire is said to be the opposite of volition. Thus Bain says that we only desire what we cannot get. “Desire is the state of mind where there is a motive to act without the ability, . . . a transformation of the Will proper, undergone in circumstances where the act does not immediately follow the motive.” We submit that a transformation of volition into non-volition needs some other explanation

This contradiction is reconciled by the distinction between Volition and Choice. If volition is merely executive, only resulting in external actions, then Desire may properly be the name of the preceding state, inseparable from volition. I desire to move my hand, and the motion immediately follows. Volitions would then be properly called "desires which consummate themselves." But if volition is a rational or moral choice, then several desires may be presented to the mind, the gratification of which is the end of action or motive, and among them the mind will select that one which, all things considered, seems to it the most desirable. Desire, on this theory, is a necessary pre-requisite of volition, not as a cause, but as furnishing the objects of choice. Thus Dr. Brown and Dr. Bain have attempted to join the first meaning of volition with the second meaning of desire, and the result is confusion.

The broad meaning of the term Desire in connection with the will, suggests that mentioned under Feeling, as generic desire, the sum of all the desires, the desire of happiness, or of "good." The full definition of Good belongs to the science of ethics. But the term Happiness may properly be used as including all possible good, whether of the agent or any other sentient being, and so be the sum of all rational ends. The only rational supreme choice, then, is a determination to seek the happiness, in the highest sense, of all sentient beings. Now, this does not mean what Herbert Spencer calls "pure altruism," that is, excessive, irrational, and useless self-sacrifice. Mr. Spencer has most ingeniously shown, from the objective side, what indeed is generally admitted, that such self-effacement is positively immoral. A rational choice must of course be rationally carried out. Popular language recognizes this truth. For when a man devotes himself unselfishly to trifling ends, and spends his life for what is intended for the good of others but is important only in his own eyes, we call him a fa-

natic or a lunatic. Yet popular language also recognizes the other side of the truth; for when a man acts for self alone, with no altruistic ends, we call him selfish, worldly, mean, misanthropical, criminal, according to the degree of outwardness with which he acts out his principle of life. But when a man adopts the sublime end of the highest good of his race or nation, and pursues it amid the seductions of pleasure and the threats of power, we call him a hero, a saint, a martyr,—even though he make mistakes and failures.

Now, is such a rational choice possible? We affirm that it is. Yet we admit that vast numbers of human beings never make this choice, but live a life of habit and association and mere volition in accordance with desire, or even a life of positive selfishness and injustice. Indeed, if the Will be nothing but executive volition, they *must* live thus, and all higher endeavors are an illusion. We admit, moreover, that many who think they have chosen this highest end, nevertheless do not consistently perform all the subordinate volitions which logically belong to their choice. The urgency of desire misleads the intellect, and they make mistakes; or overwhelms the determination and they suspend the supreme choice. But that man can rationally choose an end beyond his own individual happiness, the satisfaction of his own desires, may be shown by various considerations. We mention three of the most important.

1. Consciousness. We directly know that we can take for our end, in any definite course of action, or in the conduct of life, the good of others or of the universe. This is denied by some, and of course we cannot disprove their denial concerning their own consciousness. But there is another argument from consciousness.

2. We are conscious of the obligation to act unselfishly, hence such action must be possible. This is the celebrated argument

of Kant, which he applies to free-will. We are not concerned here with the nature or reality of obligation, subjects which belong to ethics. But certainly the consciousness of obligation is a great fact in human nature, which cannot be explained away.

3. Experience of human life exhibits many actions performed without hope of reward, or even under the certainty of death, through adherence to a lofty Ideal, and pursuit of ends outside of self. For example, a foreign missionary can hardly have any selfish motives for going abroad. Yet the heathen, for whose benefit he goes, have great difficulty in believing that his motive is altruistic, and are only slowly convinced that such a thing is possible. For, in their state of moral degradation, they have little experience of such actions. A Christian civilization, however, should afford many such instances.

FREEDOM OF THE WILL.

The time-honored phrase, "Freedom of the Will," should be avoided as much as possible, though it has been used by so many writers that the student must become familiar with it. Some of the objections to it are:—

1. It seems to imply that a will may be enslaved or not free. But in fact Will means freedom. A mere necessary sequence of events from perception to desire and from desire to executive volition is not Will. The phrase Free-will is thus a pleonasm. This confusion arises from using the term Will in the sense of physical execution, as well as of volition in the true sense.

2. It seems to imply that man's will may be free, and the

rest of his nature not free, though what is really meant is that the Will is the ruling power of the mind, and if that is free the man is free. It is better to speak of human freedom, or the freedom of man. The real question is,—Is man capable of a rational choice, and, if so, how? Our previous discussions have led the way up to this question, so that we have only to unfold the true doctrine on this subject from the definitions and distinctions already given. We shall first examine the application of the more important of these distinctions to some errors, objections, and questions.

I. FREEDOM AND CAUSATION.

The most important recent objections to the doctrine of Freedom spring from the modern scientific views concerning causation. Science declares that every event must have a cause; but in seeking a cause for a physical change it really seeks a force which will account for that change, and, by the grand truth of the correlation of forces, it is often enabled to trace causal force in ways until recently unknown and incredible. This correlation has been traced in the muscular movements of animals. If it be asked, what causes the movement of my arm, the answer must be, that the force is supplied by the transformation of stored-up chemical energy in my food into mechanical energy in my arm. Volition does not supply this force, and to a certain extent the force would discharge itself spontaneously, as in the play of young animals. But in an ordinary movement the signal for the discharge of muscular force is given by an impulse along the motor nerves. This impulse originates in a state of one part or another of the brain, or spinal cord, or the ganglia. For example, if a gun be unexpectedly discharged near me, I start or "jump," without volition. A part of the nerve-impulse received is diverted to the spinal cord and causes a reflex movement, while another

part reaches the cerebrum and occasions a sensation of sound. But in an ordinary movement the impulse originates in a state of the brain, and this state may have an immediate cause, in sensation, or may be the result of an idea, a state of the mind.

The term volition ought to be restricted to this part of the process, namely, the state of the mind. For how this state of the mind occasions a state of the brain is unknown and inscrutable, as in the reverse cases of sensation and feeling. And the lower part of the process is wholly mechanical. But we cannot hope to so restrict the term, for it is much used with reference to muscular movements, especially by materialistic writers. Thus, Ribot has diligently collected a large number of very interesting cases of what he calls diseases of volition. But they are nearly all cases of partial or total paralysis of certain motor nerves, often complicated with disease of the brain.

Now many writers carry this idea of physical causation over into the mind, and declare that a state of the mind is an event which requires a cause just as a state of brain or muscle does. Lotze meets this objection by a simple denial that the reign of causation is universal. He gives the first coming into being of atoms of matter, and their original atomic vibration, as instances of events which cannot be caused. Physical science takes these for granted, and only attempts to account for the changes which now occur. "The objection that freedom is an exception to the causal nexus which rules elsewhere throughout the entire universe, rests on the groundless assumption that complete uniformity must necessarily reign in the dependence of the whole universe. Investigation of the moral world seems to lead just as necessarily to the conception of freedom, as investigation of nature leads to the conception of causal nexus. If we begin with causal nextus we of course shall find no place for freedom. But if we begin with a persuasion that free ac-

tivities do really have place in the world, we are obliged to assume also the causal nexus. For Will cannot bring about its purpose unless it can rely upon fixed and definite circumstances with which its operations can be carried on." (Dictate, *practische Philosophie*, §21.)

This is made still clearer, we think, by the distinction between executive and generic volitions. Freedom belongs to rational choice, executive volitions are necessitated. "What we need to know is the point of freedom. That is in choice, and in that only. Choice being once fully made, volition follows of course. It may not follow at once; the choice may abide alone, but when the volition comes it is born of choice. . . . The one is the essential element of freedom manifesting itself in the spiritual realm, and is the immediate object of the divine government; the other simply instrumental and executive, and is that of which human governments chiefly take cognizance. And in connection with these two elements, of Will, the one free and the other necessitated, we may see the harmony there is between freedom and necessity, and the need of necessity in order to freedom. If the freedom is to result in responsibility, or is to avail anything with respect to conduct, there must be in connection with it a system of necessity. A man stands by a stream of water. He has the power to turn it in this direction for the purpose of irrigation, or in that for the purpose of destruction, and this power he has, with the attendant responsibility, simply because the stream is subject to invariable and necessary law. If he could not control it by such a law, he could not know what the consequences would be, and would not be responsible for them. Hence the region of freedom is wholly conditioned on the regions of necessity, physical, vital, and intellectual." (Hopkins, *Outline Study of Man*, 225.)

The modern advocates of necessity strengthen their position

by reference to the admitted uniformity of human action. "The prediction of human conduct," says Bain, "is not less sure than the prediction of physical phenomena." Mr. Buckle, that eloquent and dashing writer, made much of this line of argument, relying upon the statistics of crime, suicide, etc. So far as this argument refers to rational action, it rests upon the pre-supposition that conduct which is not necessitated must be capricious and unreasonable. But in fact, the exact opposite is plainly true. Rational action is the least capricious of all action, and in proportion as action is rational will it be certainly the same in the same circumstances. If we can predict what a man will do in certain circumstances, it is because we know his dominant or supreme choice, his governing purpose, his *character*. If he has an established truthful character we say "he *cannot* lie," and this is called moral inability, and much discussion has been expended upon it. If we know that a man's dominant choice is to have no rational volition, but to be guided by the solicitations of appetite, we predict his actions as we would those of a horse or a dog, with no less certainty, and no more, for he is on the same level, and leads the same kind of life. And of course there will be a good deal of uniformity in his actions. Or, if we know that his supreme choice is to obey the law of God, we may yet inquire into the operations of his intellect, how he understands that law, before we feel like predicting his conduct.

The necessarian says, "you cannot act otherwise than you do; your conduct is the result of motives which arouse your feeling and thus determine your will." The older advocates of freedom replied, "yes I can act otherwise than I do; I am free in every action, in each executive volition; I have power of contrary choice in them all." But most of the recent advocates of freedom would reply, "I know that my executive volitions are in large measure dependent on my character,

and habits, and previous volitions, and circumstances, and the influence of motives. But this character, and these habits, and the subjective value of these motives, are greatly modified by my previous rational and moral choices, and above all by my supreme choice, and this I know was freely made." Thus the distinction of executive, intermediate, and supreme volitions, a distinction chiefly elaborated by the New England theologians, has thrown more light on the doctrine of the Will than any other modern discovery.

II. FREEDOM AND THE SOUL.

Most of the arguments against Freedom rest on the assumption that the mind or soul is a thing, subject to ordinary causation, having material qualities, inert in itself, and only aroused into action by the causative force of motives. This view would in consistency require the denial of moral responsibility. Many of these writers are not willing to purchase consistency at such a price; but Dr. Bain goes all lengths, and says; "The term responsibility is a figurative expression of the kind called 'metonymy' where a thing is named by some of its causes, effects, or adjuncts, as when the crown is put for royalty, or the mitre for episcopacy." (The Emotions and The Will.)

We have already argued (pp. 198-207), that the mind is not a material *thing*. The mind is, in truth, a self-active entity, a person. • But when it acts it must act in some particular way, must do what is within its power, must act under the limitations of its nature and of its situation in a world of matter, and a world of other beings like itself. It may pursue rational ends, and this is freedom; it may select suitable means to attain them, and this is wisdom; it may select unfit means or intermediate volitions, and this we call foolishness. Or, it may choose not to pursue rational ends at all, but select only among the inferior ends of pleasure, and the animal life, and the

social state; and this is to abdicate freedom, to give one's self up to the "slavery of the will." The majority of human beings seem to live thus.

The reason why the mind acts is unknowable; it is its nature to do so. Volition or choice is the activity of such a spirit in view of certain ends, among which it can choose. It does not decide blindly; such a decision would not be a responsible one. It does not decide groundlessly; such a decision would not be rational. It decides in view of the Good; but, "if the motive, even of Good," says Lotze, "had a mechanically operating power to produce a decision, this decision would be a natural product, devoid of responsibility or moral judgment." (Op. cit. § 22.) Will, then, has its existence among motives as a bird floats on the air, or a fish in the water. They are the conditions of its being, for Will is this department of the activity of the soul, namely, as related to ends or motives.

Even Edwards seems to have thought of the soul as a thing, under the dominion of motives in a causal nexus. His illustrations, when arguing from necessity, are drawn from external actions and physical causation. His very definition of freedom seems to imply this. He says a man is free when he is at liberty to act as he pleases, under no external restraint. Such freedom should rather be called physical, or social, or political freedom, not rational. An act of rational choice may have no relation whatever to external restraint. If a man choose to worship God in his heart, force cannot alter his choice. Threats of torture or actual pain may cause him to conceal his choice or deny it, they cannot affect the choice itself. Only rational motives can do that.

It should be remembered, however, in quoting or reading Edwards on the Will, that it is not a complete theory. Its title is, "An Inquiry into the Modern Prevailing Notions of that Freedom of the Will which is supposed to be essential to

moral agency, virtue and vice, reward and punishment, praise and blame." It was an attack on the Arminian doctrine of the "Liberty of Indifference." In the specific task which he had set himself he was successful; but many of his arguments are exceedingly abstract, and some of them are now seen to be mere logical puzzles. Liberty of Indifference is usually understood to mean, "a power to determine in opposition to all motives, or in absence of any motive." The usual argument now used against it is to show that it is not rational. "A being with this kind of liberty would not be a reasonable being; and an action done without a motive is an action done without an end in view, that is, without intention or design, and, in that respect, could not be called a moral action." (Fleming, *Moral Philosophy*, 191.)

The truth that the soul has original activity of its own may be so stated as to lead to a curious complication. Thus, if we say that it originates one of its own states by our act of will, then it may be replied that this act of will must be caused by a previous state of will, and so on in an infinite series. Or, as Edwards expressed it, "If the will determines itself, it must be by an antecedent volition, that volition again must be determined by another going before it, and so on in an infinite series." The best escape from this puzzle seems to be to drop the phrase "act of will" and substitute "act of mind." The mind acts as Will when it acts in the sphere of motives, and in so acting it determines its state, we may say, to be a state of choice. But this determination is not its purpose, any more than, in perceiving, the mind as intellect determines itself to a state of perceiving. When we say the Will determines itself, that is only a roundabout way of saying that the mind acts, as Will, among motives, that is, acts rationally.

III. FREEDOM AND GOD'S FOREKNOWLEDGE.

Those who believe that God foresees all events have experienced great difficulty in reconciling this truth with the doctrine of human freedom. The argument for necessity drawn from the divine foreknowledge was strongly pressed by Edwards. His argument is contained in three divisions.

1. After proving from the Bible that God already knows all future events, Edwards says that this foreknowledge, being already fixed and certain, is necessary; and hence all events indissolubly connected with it are necessary; but the volitions of moral agents being certainly foreknown, are thus connected with this foreknowledge, and hence are necessary.

Reply has been made to this argument on the ground that certainty and necessity are quite different things. This was well stated by Dr. T. Reid. "I know no rule of reasoning by which it can be inferred that because an event certainly shall be, therefore its production must be necessary. The manner of its production, whether free or necessary, cannot be concluded from the time of its production, whether it be past, present, or future. That it shall be, no more implies that it shall be necessarily, than that it shall be freely produced; for neither past, present, nor future have any more connection with necessity than with freedom. I grant, therefore, that from events being foreseen, it may justly be concluded they are certainly future, but from their being certainly future, it does not follow that they are necessary." (Active Powers, Essay IV.)

President Day detected in the argument a double meaning of the term Necessity. "As some have made the liberty of the will to consist in a freedom from the determining influence of motives; so to be subject to such motives, they have called necessity. But if a man can be determined, by motives, to

will in a particular way, this does not imply that he is induced to will against his will. The use of a term in so different and in some respects, opposite senses, is the occasion of numberless misapprehensions. According to some philosophers, the dependence of our volitions upon anything preceding is necessity; whereas, in common language, the want of dependence of our actions upon our volitions, is what is called necessity. Why should necessity, in the one case, signify dependence, and in the other, the opposite of dependence. Liberty and necessity are generally understood to be inconsistent with each other. But if very diverse meanings are given to both these terms, it is not certain that every kind of liberty is inconsistent with everything which any one may choose to call necessity." (Day on the Will, 89.)

President Tappan compared this argument of Edwards to a logical puzzle, and illustrated it as follows: "A man in a given place must necessarily either stay in that place or go away from that place; therefore, whether he stays or goes away, he acts necessarily. Now, it is necessary, in the nature of things, that a man should be in some place; but then it does not follow from this that his determination, whether to stay or go, is a necessary determination. His necessary condition as a body is entirely distinct from the question respecting the necessity or contingency of his volitions. And so also in respect of the divine foreknowledge; all human volitions are subject to the necessary condition of being foreknown by that Being 'who inhabiteth eternity;' but this necessary condition of their existence neither proves nor disproves the necessity or the contingency of their particular causation." (Review of Edwards' Inquiry, 255.)

2. But Edwards proceeds, in the second division of his argument, to affirm that the method of the divine foreknowledge must necessarily be, like all other knowledge, through eyi-

dence. "For a thing to be certainly known to any understanding, is for it to be evident to that understanding; and for a thing to be evident to any understanding, is the same as for that understanding to see evidence of it; but no understanding, created or uncreated, can see evidence where there is none. And therefore, if there be any truth which is absolutely without evidence, that truth is absolutely unknowable, insomuch that it implies a contradiction to suppose that it is known. But if there be any future event, whose existence is contingent, without all necessity, the future existence of the event is absolutely without evidence." (Inquiry, Part II, ch. 12.)

On this theory, God foresees that a man will perform certain actions, because He knows the constitution of that man's mind and the motives which will be brought to bear upon it; in other words, He has the same kind of knowledge of future events that men have, and no other. It may be doubted whether this kind of foreknowledge is inconsistent with freedom. But the usual reply to the argument is that it assumes too much information on our part as to the methods of God's knowledge.

How can God know all that is going on in the world at any given moment? It is impossible for us to conceive the method of it, or to know anything about such a matter. Nay, —we cannot even conceive how a man knows a single event, going on before him. All knowledge is inexplicable to us. The method of the divine foreknowledge may be, for aught we know, a direct intuition for which time does not exist, no more involving necessity in the event foreknown, than our knowledge of any event at the present moment makes that event necessary.

3. Edwards argues in the third place that to suppose that God foreknows contingent events, is to make his knowledge inconsistent with itself. For if he infallibly knows that a thing

will be, which yet may not be (for this is implied in contingency), then he knows it to be both necessary and contingent at the same time. As this argument is made up out of the other two, so the replies to those are equally good here. God has endowed man with liberty; man will therefore certainly will, and will freely; but God may yet foreknow his volitions, without thereby taking away his freedom.

Many able men have been content to accept both these doctrines, though apparently contradictory, each on its own evidence, and seek for no reconciliation. Thus John Locke said in one of his letters,—“I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both as of any truths I most fully assent to.”

DIRECT ARGUMENTS FOR FREEDOM.

The usual direct arguments in favor of Freedom are drawn from consciousness, and may be either direct or indirect.

I. DIRECT TESTIMONY OF CONSCIOUSNESS.

It is usually said that we are directly conscious of freedom. Some writers make this a first truth, a condition of all thought. Descartes said,—“It is so manifest that we possess a free will, capable of giving or withholding its assent, that this truth must be reckoned among the first and most common notions which are born with us.” Bishop Butler said,—“It may justly be concluded, that since the whole process of action, through every step of it, suspense, deliberation, inclining one way, determining, and at last doing as we determine, is as if we were free,—therefore we are so.” And Kant said,—“Whatever individual cannot, from the constitution of his nature, but act under the idea of freedom, is, on that very account, in a practical relation free.”

Dr. McCosh says,—“ I claim for the mind a power to choose, and, when it chooses, a consciousness that it might choose otherwise. This truth is revealed to us by immediate consciousness, and is not to be set aside by any other truth whatever. It is a first truth, equal to the highest, to none of which will it ever yield. Whatever other proposition is true, this is true also, that man’s will is free.” But on this use of the term Consciousness, see page 80.

The belief in freedom is just as much a necessary and original principle of the mind as the belief in the uniformity of causation. Hence it is useless to argue against the former on the basis of the latter. This is arraying two necessary beliefs against one another. Kant has worked out this opposition in one of his antinomies of the reason, and leaves it as insoluble, though elsewhere he argues in favor of human freedom.

Most necessitarians admit the belief in freedom to be universal, but declare it to be an illusion. Spinoza said that a stone flying through the air, by an impulse from without, would, if it had consciousness, believe itself to be flying of its own free will. And Schopenhauer adds that the stone would be right! Leibnitz said that for man to declare himself free is as though the magnetic needle were to exult in pointing to the pole. Many similar opinions might be quoted from more recent writers. It may be admitted that when I am conscious of power to the contrary in my external conduct, this does not prove that I could act differently under *all* the circumstances; for the most important of these circumstances is my previous generic volition. But I know that there was a point where I made a free choice between certain rational ends, and could have chosen differently. “Let a man be required to choose between property and integrity, and he knows by necessity, and with a conviction which nothing can strengthen and which nothing can shake, that he is free to choose either. The dis-

cussions about the freedom of the will have been endless, but nothing has ever shaken the conviction of the race in regard to the elementary idea of freedom as involved in choice." (Hopkins, *Outline Study*, 231.)

2. INDIRECT TESTIMONY OF CONSCIOUSNESS.

The great argument for human freedom is the conviction of obligation and responsibility. We have an irresistible native conviction that we are morally responsible for our actions; but we cannot be responsible for our actions unless we are free. The associationalists tell us in vain that the sense of responsibility and the feeling of remorse are illusions, due to the conventions of society, the instructions of infancy, the restraints of public opinion; they remain ineradicable. Doubtless much has by some writers been attributed to moral judgment which was really due to convention, education, and habit. But a distinction may usually be clearly drawn between the two classes of feelings. Some persons may feel more pain when detected in misspelling a word than when caught in a falsehood, but that does not prove that the two pains are of the same origin. We believe that consciousness makes a clear distinction between, for example, the disappointment one feels at not attaining some desired end, the indignation that arises on being cheated, the humiliation of having forgotten the rules of good manners, the shame of being found out in a crime,—and, on the other hand, remorse within one's own soul for wrong choices known only to the soul and its Maker. The conventional character of the former is usually dimly recognized, while the profound personal nature of the latter, its position at the very center of being, is seldom unrecognized.

"The conceptions of praise and blame, of merit and guilt," says Lotze, "completely lose their characteristic meaning, if we apply them to things which are necessary. If these concep-

tions are not pure hallucinations, they imply freedom to choose between two possible but not necessary decisions."

Dr. Fleming says, "The fact that a power has been given to us by which we distinguish between right and wrong implies that we have liberty to use it. The same thing is implied in the sense of obligation which accompanies the perception of the distinction between right and wrong. The feelings of approbation and disapprobation which we experience in our minds, the sentiments of praise and blame with which we contemplate the character and conduct of our fellow-men, and the ideas of merit and demerit, reward and punishment, which we cannot help entertaining in reference to ourselves and others, all proceed upon the fact that man has been endowed with some measure of active power, and freedom in the use of it." And, we would add, irrespective of the origin of these feelings, sentiments, and ideas; even if they were the result of association, the power of forming them would imply, it seems to us, the power of making use of them.

We append some other arguments for human freedom.

3. UNIFORMITY OF HUMAN ACTION.

It is argued that all law, government, society, and business proceed on the supposition of human freedom; that it would be absurd to command or forbid certain actions, if man were not free to do or forbear; that in society and business we always expect men to decide rationally and freely in favor of that course of action which seems best to them.

But this argument has been adopted by recent writers on the other side, who say that all society, law, and government depend on the efficacy of motives; that the law affixes a penalty to certain actions as a proper and certain means of preventing such actions, and not as an appeal to human freedom. "All human institutions, as well as human conduct, are practi-

cally founded on a recognition, implicit or explicit, of the reign of law in the province of mind; education, the penal code, social regulations, legislative enactments, rest upon this basis, and emancipation from their sanctions is treated as crime or insanity. The plain design of these enactments is to constrain people to act in a certain way, by supplying the motives which shall determine the will." (Maudsley, *Physiology of Mind*, 411.)

It may be replied to this, that those who enact these laws and regulations, and undertake to enforce them, are at least free in adopting such a plan. But a more complete answer has been suggested already in the remark of Dr. Hopkins, that executive volitions are the object of human government, while supreme choices are the object of divine law. The latter demands that the heart be right, and expects the actions to be right in consequence. The former cannot reach the heart, but addresses itself only to the external volitions. "There will be a radical difference between the idea of freedom as consisting in the power of choice, and in the power to carry out our choices. The one is absolute, and so belongs to us that to be deprived of it we must be destroyed. The other is contingent, and we can be deprived of it by accident or disease, or by the will of others." (Hopkins.)

The common herd of men are too apt to abandon the privilege of rational choice, and permit themselves to be guided by the solicitations of immediate desire. Law and penalty are intended for such. Those who have made a rational supreme choice and continue in it do not come into conflict with any reasonable enactment. It is thus that we understand Christ's declaration, that he came not to call the righteous but sinners to repentance. And also the Apostle Paul's declaration, "ye are not under the law, but under grace." "But now we are delivered from the law, that being dead wherein we were held;

that we should serve in newness of spirit, and not in the oldness of the letter." We believe also that the great Apostle recognized the two kinds of volition. "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." There is a deeper obedience and morality than of the outward conduct; it is that of the heart.

4. POWER OF RATIONAL CONDUCT.

It is urged that man is free because he has the power to form and carry out a plan or system of conduct. Dr. Fleming says,—“The thousands who have wisely formed and steadily kept their aim through life are so many witnesses to prove that man is not the passive subject of some dark and invincible necessity, but that his happiness and misery are in his own hand, and that he has not only understanding to discern between good and evil, but liberty to choose, and power to adhere to that choice, till it be carried out to its final and happy accomplishment.” Rational volition or choice implies freedom; but it does not follow, as often asserted, that because it is free it is therefore capricious, arbitrary, and unreasonable. On the contrary, as we have already shown, rational action is necessarily the most uniform, reliable, and uncapricious of all action. All rational beings, if they use their privilege and act rationally, would act precisely alike in the same circumstances, provided they all had intellects just alike, with which to perceive motives or ends of action, and feelings just alike, to be aroused by them.

IV. LIMITATIONS OF FREEDOM.

The limitations of Freedom of the Will which are usually mentioned are not properly limitations of choice, but rather restrictions of physical or social action. Free agency cannot be complete in this sense, while one is yet under the rule of his parents, or when he is in the power of a tyrannical government, or when disease or accident has prostrated the body or impaired the brain. Such limitations might be called *objective*.

The real limitations of choice may be called *subjective*. One cannot will things impossible, choose between ends not presented to the intellect, or will contradictions. One who has abdicated the privilege of rational choice and lived long without it, has strong habits and associations to overcome before he can enter upon a new rational and moral life.

A curious limitation of freedom is laid down, in connection with a remarkable and important admission, by Mr. Malcolm Guthrie, who, though he has written three volumes against Herbert Spencer, is himself a decided evolutionist.

"The great practical question is this;—Has man the power of choice amongst motives? Has he the vaunted power of self-rule, and can he cultivate it? We can only reply that, as a matter of fact, some have it and some have it not; that some have it in some respects and not in others. As a matter of possibility, most men may attain in a considerable degree to the power of self-rule by judicious self-culture. . . . Some feeble minds and flighty or impassioned natures, as well as idiots, may not be able to reach it, and some fools may lose it after they have got it; but as a general rule, a high degree of self-rule may by most people be attained, and the possession of it is for the most part happiness."

We believe that the more recent and more reasonable statements of the doctrine of freedom are receiving recognition and gaining currency. And we think no fair-minded student will deny, after examining all the arguments, that the materialistic determinism of such writers as Maudsley is a shallow doctrine, which can never account for the facts of human experience.

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